The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 9.—WHOLE NUMBER 1154.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, APRIL 30, 1853. AT No. 111 BROADWAY, TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH,.......................... 7 " 5 "
CHURCH OF THE ANNUNCIATION............. 9 "
CHURCH OF THE HOLY COMMUNION........... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, corner of Prince and Thompson streets, Daily prayer at 8½ A. M. Seats free.
CHURCH OF THE NATIVITY.................. 9 A. M.
CHURCH OF THE TRANSFIGURATION.......... ½ to 9 " and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn............. 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 9 A. M. and 5 "
[On Fridays, Evening Prayer with Lecture at 8 "

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MAY.

1. Fifth Sunday after Easter: Rogation Sunday. St. Philip and St. James the Apostles.
2. Rogation Day.
3. Rogation Day.
4. Rogation Day.
5. HOLY THURSDAY, or THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
8. Sunday after Ascension Day.
15. WHITSUNDAY. [Proper Psalms instead of the Psalms for the Day.]
16. Monday in Whitsun Week.
17. Tuesday in Whitsun Week.
18. Ember Day.
20. Ember Day.
21. Ember Day.
22. TRINITY SUNDAY.
29. First Sunday after Trinity.

Music instructs me which be lyric moods:
Let her instruct me rather how to show
No weeping voice for loss of fortune's goods.
Geometry gives measure to the earth below:
Rather let her instruct me how to measure
What is enough for need, what fit for pleasure.

She teacheth how to lose nought in my bounds;
And I would learn with joy to lose them all:
This artist shows which way to measure rounds;
But I would know how first man's mind did fall;
How great it was; how little now it is;
And what that knowledge was which wrought us this.

What thing a right line is, the learned know;
But how avails that him, who in the right
Of life and manners doth desire to grow?
What, then, are all these human arts and lights,
But seas of error; in whose depths who sound,
Of truth find only shadows, and no ground?

Then, if our arts want power to make us better,
What fool will think they can us wiser make?
Life is the wisdom, art is but the letter,
Or shell, which oft men for the kernel take;
In moods and figures moulding up deceit,
To make each science rather hard than great.

—LORD BROOKE.

COMMUNICATIONS.

For The Churchman.

MR. EDITOR: You have already given your correspondent *"One looking for the old paths"* a satisfactory answer to the questions which he proposed in his recent article, and yet I will venture to add something to what you have said. I wish to consider the subject proposed by your correspondent in another point of view; and I beg the favor of being allowed to do what I can for the benefit of one who, considering his antecedents, must be somewhat perplexed with the Church view respecting ecclesiastical authority.

In the first place it must be borne in mind that the Episcopal Church did not originate the organization under which she exists, but that she dutifully received it, and thus became a Church. Those who preceded us sought for this organization, because they perceived that "it is evident unto all men, diligently reading Holy Scripture, and ancient authors, that from the Apostles' time there have been three orders of ministers in CHRIST'S Church." Consequently, the Church in relation to the subject of ministerial ordination cannot be, and ought not to be called, *"exclusive,"* as if she were captious or self-willed. As a general rule, those who apply the term exclusive to the Church use it in a bad sense, and they seek to convey the impression that the Church wishes to set up as Dictator unto all others not of her communion—as if she intended to rob others of a privilege common to both herself and them. *"One looking for the old paths"* must undoubtedly have heard the term so used, and received that impression, although it is evident that he has now rid himself of that idea. However, though he has ceased to imagine that the Church is selfishly, capriciously, and dictatorially exclusive, yet he still thinks that *"she appears to be rather exclusive upon the subject of ministerial ordination."*

This expression of his to my mind conveys the idea that the Church, considering it her bounden duty to cherish, maintain, and transmit the ministerial offices which she has received, can not permit her own organization to be disturbed, and can not recognize the ministerial authority of any man unless he be Episcopally ordained. At any rate, such is my view on the subject, and I will add further that the Church cannot permit any man, who is not Episcopally ordained, to officiate at her altars, without disturbing or destroying her own organization, and convicting herself of being either irregular, or schismatical. Now unless Episcopal government be the Apostolic mode, and a Divine Institution, it is not only irregular and schismatical, but it is also an usurpation.

The true question to be settled is, What is the Apostolic mode of Church government? Your correspondent must settle that first, and then he will be better able to solve all other questions relating to ministerial authority. We must settle general principles first before we pass to the consideration of particular instances. Thus in mathematics we begin with certain axioms and then pass to the solution of complicated propositions. Theology ought to be studied as an inductive science, after the manner of "line upon line, precept upon precept;" that is, we should begin at the very beginning—we should start from the right point, and keep in mind the fact that a straight line is the shortest distance between two points. Now with regard to the subject of Church government, there are *three theories,* and it is certain that only one of them can be true.

I. That CHRIST *did not set apart any distinct order,* or *orders of* men, but made *all alike* priests unto Himself, and left them to regulate the exercise of this common right in accordance with the rules of the Gospel. That is, He left *them to choose and ordain their own ministers,* provided that they selected men of proper internal dispositions.

II. CHRIST instituted only *one order* of ministers, who, though called by various titles, are nevertheless *but one order,* commonly designated Presbyters, and they alone have authority to preach the Word, and administer the Sacraments. Those who hold this theory assert that Episcopacy is an usurpation.

III. CHRIST instituted *three orders of ministers* in His Church, viz.: *Bishops, Priests,* and *Deacons,* to exercise until His coming again *distinct offices* and *administrations* as the servants of one LORD. Those who hold this theory maintain that the Independent, and the Presbyterian are both mistaken in their interpretation of the Scriptures, and that Church historians, together with all other ancient authors, testify that *Episcopacy* is not only *venerable for its antiquity,* but also is of *Apostolic origin.*

If I could spare the time at present, I would go into the full examination of these three theories, but as I cannot, let me suggest to *"One looking for the old paths"* the perusal of ONDERDONK *on Episcopacy,* the admirable work of *"A Presbyterian Clergyman looking for the Church,"* and the tract of PERCEVAL *on the Apostolic Succession.* There are a host of good authors, and I might mention many more, but I suggest these because they are simple and easily obtained.

Moreover, I am inclined to think, Mr. Editor, that your correspondent already believes that *Episcopacy is of Apostolic origin,* although he evidently dislikes to affirm that those whom he is now rather disposed to leave are in the wrong as far as the matter of Church authority is concerned. It is in fact a hard matter to pass condemnation on any, especially on those who profess to be, and call themselves, Christians. We may *admire* them for adorning the Doctrine of GOD our SAVIOUR in *some* things, but in *other things,* relating to the Apostolic mode of Church government, we must *pronounce* them who differ from us *to be mistaken,* because unless we do we convict ourselves of irregularity, to say the least. I will give every one who differs from the Church the credit of sincerity, but this is as far as I *dare* go, for I can neither participate in their error nor absolve them from their fault.

Beside the three theories above mentioned there is also a sort of triangular way of thinking, if I may be permitted to use such an expression—a theory which attempts to look three ways at once, and in my humble opinion it is not worthy of the attention of any reasonable man, because it is evidently only a polemical expedient gotten up for the benefit of those who will not take the pains to solve the question, What is Lawful Ministerial Authority in the Church of CHRIST, and who has it? It is a sort of theological stand-point or centre upon which those who are "blown about by every wind of doctrine" may turn and traverse an everlasting circle of endless contradictions. It is a sort of "lift for the lazy" which places them nowhere at any particular time, and leaves them in a very dubious situation at any time. It is a sort of indefinite axis for the theological world to turn upon this way, that way, and the other according to the caprices of chance. It is not only very difficult to define the Protean positions of those who hold this theory, but it is also just as impossible for me to understand them as it is to comprehend how a man may be this side and that side and on top of a fence at one and the same time. Those who hold this dogma would have each man to adopt all other men's opinions by way of a sort of inclusive agglomeration; but this is impossible, for no perfectly sane, and truly religious man can be multiple-minded. The lover of Truth ought to be single-minded, because, in the very nature of things, Truth excludes contrarieties. They who hold this "Inclusive Dogma" tell us that their system of spurious liberality is the very essence of charity, but it is very certain that if the Church rests on no other foundation it will fall to the ground.

Let us proceed now to consider the practical working of the Church. The general rule is that she does well, and when anything is ill done, the fault lies not in the Church itself, but in the subjects and objects with which she has to deal. There are such things as accidental difficulties—they must occur in such a world as this—and the Church must deal with them in the best way she can. Her own members approve of her ways, and even persons not of her communion, who have penetration enough to see through the clouds of prejudice, and candor enough to admit that they appreciate her excellencies, do "in the main admire and love the Episcopal Church."

What is the practical working of the Church with regard to the case occurring to the mind of your correspondent?

Mr. B who has received "Wesleyan ordination" desires to become a minister of the Church. In his case the Church requires,* that, having notified the Bishop of a Diocese that he is desirous of receiving Holy Orders, he present with that notice the Testimonial of at least Two Presbyters, in evidence of the fact that they believe that the applicant's desire to leave the "Methodist connexion" does not arise from any circumstance unfavorable to his religious or moral character. Then he must present to the Standing Committee the same testimonials as are required of all other persons applying to be admitted "Candidates for Holy Orders," and a testimonial from twelve persons, who may be all Episcopalians, or all Methodists, or part Episcopalians, and part Methodists, to the effect that the applicant for three years last past has lived piously, soberly, and honestly. The next thing required is a testimonial from two presbyters of the Church that they believe the applicant to be pious, sober, and honest, and sincerely attached to the doctrines, discipline and worship of the Church. The Standing Committee, being satisfied, may recommend Mr. B to be received as a Candidate for Holy Orders. Then, if at the end of *six months* he can pass a satisfactory examination he may be ordained by the Bishop. But before he is ordained he must subscribe to the following declaration—"I do believe the Holy Scriptures to be the Word of GOD, and to contain all things necessary to salvation, and I do solemnly engage to conform to the Doctrines and Worship of the Prot. Episcopal Church in the United States."†

The Church can take no notice of Mr. B until he notifies her that he wishes to receive Holy Orders, and if he comes to her preferring such a request, no one can find fault if the Church ignores what he has himself ignored, viz., his former unlawful assumption of ecclesiastical authority.

Now then with regard to the case of Mr. A who has been regularly, and canonically ordained Deacon, Presbyter, and Bishop in the Church of Rome. Your correspondent seems to think that the Church makes a rather unfair distinction between "Brother B," and Bishop A. Let us see whether there is any difference made between the two, and let us inquire what that distinction is. The Constitution of the Church‡ says, "No person ordained by a foreign Bishop shall be permitted to officiate as a minister of this Church until he shall have complied with the canon or canons in that case provided, and have also subscribed the declaration"—"I do believe the Holy Scriptures to be the Word of GOD, and to contain all things necessary to salvation," &c.

Your correspondent has supposed a very extreme case, viz. that of a Romish Bishop inclined to come over to the American Church, and I can find no canon or canons referring to such a case. The Church has made no provision for such an extraordinary case, and I do not know what is the mind of the Church on that subject.

But let us put Mr. A in another situation. Suppose he were a Romish subdeacon. As the Church does not recognize the minor orders of the Church of Rome, she would not acknowledge him as a minister in any sense. If a Romish subdeacon should desire to become a minister of the Church, he would be obliged to remain a Candidate for Holy Orders three years, (unless for some very urgent reason the time were shortened) he must pass three examinations and he must be governed by all those canons which relate to Candidates generally, e. g., XV of 1832, V of 1838, V of 1841, and VI of 1847.

But suppose Mr. A were a Deacon, or a Priest, of the Romish Communion. In such a case the Church would require‖ him to "produce a written certificate from at least two Presbyters stating that from personal knowledge of Mr. A, or satisfactory evidence laid before them, they believe that his desire to leave "the Romish Communion" has not arisen from any circumstance unfavorable to his religious or moral character, or on account of which it may be inexpedient to admit him to the exercise of the ministry in this Church, and Mr. A must also, *not less than six months* after his application, in the *presence of the Bishop* and *two or more Presbyters, subscribe the declaration* contained in Art. VII; *which being done,* the Bishop, being satisfied of his theological attainments, may receive him "as a minister of the P. E. Church in the United States.

Now as far as I can see, the Church makes no unfair distinction between A and B, either in theory or in practice. B may be ordained at the end of six months, but A can not be received as a minister of the Church until some period after the six months are ended, for the examination of the Bishop must consume some time.

But let us now suppose that A and B are both in name at least Bishops, and should both apply at the same time for permission to officiate as such in the Church. This would certainly be a very marvellous occurrence, to say the least, but let us try to imagine how the Church would treat such a case. I think that the first question that would be asked would be this—Gentlemen, where and what are your credentials? B would say that he had none, and moreover he would consider the question as a rather unnecessary inquiry, for he would not stultify himself by asking permission to officiate in the Church, unless he felt that he was without, and desired to have Episcopal Ordination. The Church could consider him only in the light of a layman, and he would present himself in that capacity. So much for him.

A would be obliged to satisfy the House of Bishops (I take it) while they were assembled in Convention that he is a Bishop, and then they might make the case known to the House of Deputies, at the same time recommending them to pass a canon providing for A's peculiar case, and if the House of Bishops approve of that canon it becomes a law. What the provisions of that canon might be, it is impossible to tell. At any rate if Bishop A were finally recognized by the Church, he would be for a time, if not for ever, a Bishop without jurisdiction.

Now then where is the distinction between B and A? It is still in favor of B. The Church then after all does not make any unfair distinction between A and B. She does not treat the one with unmerited harshness, and the other with undeserved partiality. She indeed makes some difference between schismatical Bishops, and schismatical laymen, but that distinction is not an arbitrary and captious one on her part.

Now let me suppose another case to illustrate my meaning. Let us bear in mind that at this present date there is no canon of the Church relating to Wesleyan "Bishops," or Romish Bishops.

Suppose that the Romish "Bishop of Melipotamus," and the Wesleyan "Bishop of the London Conference" should both land in New York to-morrow, desirous of being admitted to officiate in the Church. Under the present law of the Church *six months* hence B might be lawfully officiating as Deacon in any parish of the Diocese of New York, provided that he complies with the provisions of the canons applicable to his case as a layman, but the Romish "Bishop of Melipotamus" could officiate nowhere in the American Church for a long time to come. He would be for some time nothing more than an ecclesiastical "lion," and nothing less than a hindrance to himself.

This is the way of the Church, and *"one looking for the old paths"* is altogether mistaken in his view of the Church's method of dealing with Wesleyan "Bishops," and Romish Bishops. He has mistaken the nature and degree of distinction which the Church draws between A and B. The Church draws a distinction between what is *valid* and *invalid*—between what is *fact* and *fiction.* The distinction after all is in favor of B, and he may thank his stars that he is nothing but a layman of good moral character.

So much for the previous question—now for another. Although this article is long, yet with your permission Mr. Editor, and with your consent courteous reader, I would like to consider a question proposed by *"One looking for the old paths."* He says, "suppose *we could obtain ordination from no one* except A or B," and asks "*to which* shall we go?" Now, although your correspondent seems inclined to puzzle himself with hyper-ingenious difficulties of his own invention, I will admit, for argument's sake, that such a case *might* occur, and do not hesitate to affirm that we could go to *no one* else than A for valid ordination, and I defy any one to prove that we could receive valid ordination in such a case from any one else but A. B, even if he were the best of men, could not transmit to us his own divine call, nor give us his own genuine piety. These are his and his alone. They cannot be transmitted. Some other man might receive by way of internal impression a divine call, but he could receive it from heaven alone. So then B could not help us, and A, even if he were the worst of men, could not contaminate us with his own inward corruption of heart by the laying on of his hands. Where would be the harm then of going to A for the apostolic commission, which we know he has received? and what could we obtain from B? There could be no harm received from the first, and what we want we could not obtain from the second, for B was never consecrated Bishop, and cannot therefore in any manner or mode, regular or irregular, ordain others. Though I will not class the Bs of the Wesleyan hive among the drones, for I see that they are devoted to good works according to their own fashion, yet I must say that they are a schismatic swarm who have without reason departed from the Parent Hive, which Spiritual House of Industry is Catholic in its capacities, Apostolic in its organization, and Divine in its foundation and construction. The Apostolic succession is a fixed fact too well ascertained to be for a moment disputed, but Wesleyan ordination is a fiction. Let us see what JOHN WESLEY thought of the so called "Wesleyan ordination." We will substitute the well known instance of Dr. COKE for the indefinite letter B. It is said that JOHN WESLEY consecrated (?) Dr. COKE Bishop, but it is certain that JOHN WESLEY himself never was fully assured of the propriety of the alleged "consecration of Dr. COKE"; nay more, he was afterward sorry for having done as he did; ay, and he rebuked Dr. COKE for imitating his example, and wrote to the Doctor in very strong terms when he heard with amazement that his agent in America had assumed the title of Bishop, and had ventured to consecrate. Mr. ASBURY his coadjutor, and JOHN WESLEY told him plainly that he never meant to consecrate him Bishop, because he could not. The fact is, that when JOHN WESLEY sent Dr. COKE to America as superintendent of the Methodist Society for the promotion of evangelical piety among the members of the Church of England, he never meant to found a new Church, and, though he employed the *gesture* "of the laying on of hands," he never meant to usurp the episcopal function under the impression that he could convey episcopal gifts.

Moreover, COKE himself afterward repented of the steps he had taken, and, moved by the scruples of an aroused conscience, he entered into a correspondence with the senior Bishop of the Church with a view to obtain episcopal ordination, and, when good Bishop WHITE told him that he himself had not authority to ordain any but those who were destined to be ministers of the Prot. Episcopal Church, and intimated his opinion that the House of Bishops would very probably take no part in the matter of founding another and distinct Church within their own jurisdiction, Dr. COKE returned to England, and there petitioned for episcopal ordination. He then declared his willingness to return to the communion of the Church of England, provided that he was raised to an episcopal throne! but this modest request was very properly refused. Now where and whence was Dr. COKE'S Divine call to the ministry? Is such a call a permanent or a mutable one? I presume to doubt that he ever had any such call—nay more, I am certain that he did not. Perhaps once he might have thought, and in the beginning I have no doubt that he did think, that he was divinely commissioned to do as he did, but he afterward confessed that he deceived himself. I would fain believe that he acted all through his career from heavenly motives, but I cannot say so, or believe so, because I do not know of my own knowledge that he did, and my mind is perplexed by questions such as these, What moved Dr. COKE to accept JOHN WESLEY'S proposition to superintend the Methodist Society in America? was it the SPIRIT of GOD? who call tell? What moved him to assume the title, and usurp the functions of a Bishop? was it ambition? was it the love of notoriety? was it pride? What prompted him to go back again to England? was it illusive hope? was it the dreamy anticipation of greatness? What prompted him to retire to private life when all his hopes of occupying a Bishop's throne were blasted? was it chagrin and disappointment?

Ah! if the workings of that man's mind, and the bitter recollections of that man's heart could be known and read of all other men, I think that some would learn a solemn lesson.

SEQUEL.

April 7th, 1853.

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* Canon VII of 1838.

† Art. VII, Constitution adopted in General Convention in Philadelphia, Oct. 1789.

‡ Art. VII ut supra.

‖ Canon X of 1841.

For The Churchman.

TRAVELERS IN ENGLAND.

MR. EDITOR: Some of your readers in England may perhaps be pleased to know what American Presbyterian travelers think of their "eminent persons." I shall therefore take the liberty of extracting a few passages from a late number of the paper called the *Presbyterian.* The writer of the letter referred to signs himself Y, and he says of one of his own extemporaneous efforts, "a less appropriate sermon" "never was preached." We may rest assured, therefore, that he is not the same as the renowned KIRWAN, who is *Semper Paratus,* always prompt, and always true—to himself—as steel.

At Oxford, on Good Friday, our traveler went to a chapel to hear a celebrated Methodist minister preach, and as he entered it, he says, "I found a very plain, broad-shouldered, rather coarse-looking man, reading the Episcopal service: and he read it with an air of such indifference, that I was impatient for the end of it, *especially as I thought he was equally so.* I took for granted that it was some Methodist brother of *low-degree,* whom Dr. BUNTING had brought in to assist him in the service; and as I had gone to hear Dr. BUNTING, it was a disappointment to me to hear anybody else. The Church Service being *disposed of in due time,* this same indifferent reader proceeded to administer baptism, . . . and he introduced the service with some remarks that led me to doubt whether it was not the veritable JABEZ BUNTING to whom I was listening. He read the rubric on the subject of baptism, and pronounced it excellent, especially as requiring that the ordinance should be administered publicly, and called the opposite mode 'a kind of smuggling.' He proceeded to speak of baptism at some length, &c., and before it (the address) was half-finished, I did not need anybody to inform me that I was listening to the first Methodist Preacher in England." After the baptism Dr. BUNTING preached, and the services being ended, the traveler was introduced to him. "If I had been called upon," he continues, "to pronounce judgment upon him in the Market-place, without hearing him speak, I should have said that he was a *red-faced, well-fed, coarse-grained Englishman;* but if my opinion concerning him had been asked after hearing him preach, and seeing him in private, I should have said that, while he was not at all lacking in courtesy and kindness, he was one of the most vigorous thinkers and eloquent preachers whom I have ever met."

In the course of the same day, Mr. Y called at Dr. PUSEY'S door with a letter of introduction from Prof. THOLUCK, but the Dr. sent him word that he could not consistently see company on that day, but would be happy to see him on the next. Prof. McBRIDE, the author of the *Diatessaron,* "had no scruples about receiving" him, and he "found *him* an exceedingly agreeable, whole-souled, and intelligent man." The Professor had no sympathy with the extreme party of which Dr. PUSEY was then coming out as a leader, "though he thought Dr. HAMPDEN had gone too far in his Bampton Lectures, which had appeared a short time before, and were the topic in almost every circle into which" the writer "was thrown." "I went the next day (he tells us), *notwithstanding it was the Saturday after Good Friday,* to call upon Dr. PUSEY. He seemed to me to be not much more than forty years old. He was small *every way;* being both very short and very lean; was exceedingly grave in his manner, and much disposed to serious conversation. As he knew I had just come from Germany, he had many inquiries to make in respect to the result of my observations on the religious state of things there, though I quickly found *that he knew much more about it than I did.* If I had been obliged to make up my mind concerning him merely from his appearance in that interview, which lasted not more than half an hour, I should have been at a loss whether he was some great *revival* man, like NETTLETON, in one of his most devout moods, or whether he was wearing the mantle of some monk, and walking in the light of the dark ages. He was, however, very civil, and invited me to dine with him; and when I told him I must *leave* at two o'clock, he proposed to anticipate the usual dinner-hour for my accommodation. This was several years before he reached the point of his *greatest notoriety;* but the *leaven was then at work,* and I doubt whether anything has occurred since, that was not prophecied *of* at that time by some who had the best opportunity of estimating his religious tendency." [This about Dr. PUSEY is very unsatisfactory. We are not informed what sort of leaven was working, nor what it was working *at.* Was the Dr. becoming notorious by being very short and very lean, that is, by being small every way? Was it by his being exceedingly grave, and much disposed to serious conversation? Was it by his knowing much more than his visitor about religion in Germany? Was it by his inviting his visitor to dine with him on the Saturday after Good Friday, sometimes called Easter Even; and politely proposing, inasmuch as the visitor must *leave* something or other at a particular hour, to "hurry up that meal?" All this is very unsatisfactory, and more especially as our Presbyterian observer could not tell whether he was contemplating an *hodie* American revivalist, or the inmate of some Roman Mediœval monastery!]

Our author's Good Friday in England (to which day he returns *in ordine*) was an eventful one. In the A. M. he goes to a Methodist chapel, and because the service for the day, which contains large portions of Scripture relating to the crucifixion and the atonement, and highly appropriate prayers, is conducted by an indifferent reader, (who turns out to be an eloquent exhorter,) he is impatient for its termination. Next, he calls upon an eminent Church of England divine, who is doubtless spending the day in fasting and prayer, and receives a gentle reproof, which might have reminded him of the sacredness of a season kept holy by nineteen-twentieths of the Christian world. Then he goes to the residence of a Professor, who is "whole-souled," and less scrupulous than the former; who takes him to see the *curiosa et venerabilia* of the college; and who, (it should have been mentioned) speaks "with great respect and affection of Bishop McILVAINE," and says that he knows no man that possesses "qualities to grace the episcopate more than he." Lastly, he pays his respects to Mrs. ESTHER COPLEY, "the well know authoress," which leads to the delivery of a sermon by himself, and to some things which are "far-fetched and laughable." Let us read a few more sentences.

Mrs. COPLEY'S "husband was then a Baptist minister in Oxford, and I found he had a service for the evening of Good Friday, of which he insisted upon it that I should relieve him. It was what he called a 'baptizing service,' that is, a sermon was to be preached, and the ordinance to be administered to several persons immediately after. I urged, as an objection to preaching, that I had no sermon adapted to the occasion—that the weakness of my eyes was such as to render it inconvenient for me to read by candle-light, &c., but it was all to no purpose; he insisted upon it that I should preach the 'baptizing sermon,' and preach it I did; and a less appropriate sermon, I venture to say, never *was* preached. When the sermon was concluded, the baptismal solemnity commenced; and while they were singing the hymn, 'JESUS, and shall it ever be,' &c., the five candidates for baptism came out of the two rooms, one on either side of the pulpit, dressed throughout in white, wearing caps, &c., which, in spite of myself, *I instantly associated with the ceremony of being hanged.* Mr. COPLEY preceded the administration with an address, in which I was afraid his kindness got the better of his taste; *for much of what he said was directed immediately to myself, he looking directly up into the pulpit.* I enjoyed the service the less, from feeling the utter incongruity of my sermon to the occasion; but Mr. C's vigorous imagination tried to minister to my comfort by making out various points of analogy, which, however, my own judgment told me were equally far-fetched and laughable."

The editor of the *Presbyterian* places this letter of Mr. Y, which is No. 23 of a series, and entitled "Eminent Persons Abroad," almost immediately after an article on "Preaching with Notes," which contains this paragraph: "We know that the thought of an approaching Sabbath and a lacking manuscript is enough to strike the hardiest with awe, and drive the idlest to their pens: but there is a thought suggested by the Apostle, which should certainly have as great power over the mind of a servant of JESUS CHRIST: 'they watch for your souls, as they that must give account.' The man who is not moved to a diligent preparation by the thought of a coming judgment, is a man who should not take upon him the office of the holy ministry." Whether the editor intended to rebuke his traveling correspondent *I* do not pretend to say; if he did, this correspondent has, I think, received lessons enough to lead him to self-examination. Be this as it may, his letters, he may be assured, are *not* "weighty and powerful;" and his intellectual presence in a newspaper requires as many apologies as his "bodily presence" in a Baptist pulpit in Oxford.

A LOOKER ON.

For The Churchman.

THE NON-RELIGIOUS COMMON SCHOOLS.

LETTER III.

ON DENOMINATIONAL SCHOOLS.

REV. AND DEAR SIR: According to promise I proceed to notice the Chief Superintendent's most certainly reckless assertion that Denominational Schools would "not only cost the people five-fold (!) what they have now to pay for School purposes, but would leave the youth of minor religious persuasions, and large portions of the poorer youth of the country, without any means of education upon terms within the pecuniary resources of their parents, unless as paupers, or at the expense of their religious faith."

I beg particular attention to the three assertions in the above statement of the Chief Superintendent—that Denominational Schools would cost *five-fold* as much as the present system—that they would be oppressive to "the minor religious persuasions," and to the poor, by leaving them without education, unless indeed as paupers, or as traitors to their faith! Believe me, these assertions were not made but as the result of subtle consideration; for if true—and who would doubt the word or the accurate information, on such a subject, of the Reverend Chief Superintendent!—the mass of an irreligious people—and are not all people majorically irreligious?—would never consent to Denominational Schools, were they proved to be holy as Heaven and necessary as the Gospel. No one knows better than the Rev. EDGERTON RYERSON, D.D., the telling effects of such insidious statements containing appeals to the low arrogance of idle pauperism, to the bitter pride of the more sectarian, and even to the sincerity of the pious amongst the "minor religious persuasions." Alas that he should condescend to use such weapons regardless of the deep inaccuracy of his assertions.

The gross impropriety of the statements under consideration, I intend to prove in this letter by showing—

1st. That Denominational Schools will NOT "cost the people five-fold more than they now pay."

2d. That "the youth of minor religious persuasions" will NOT "be left without the means of education, save at the expense of their faith"; but that on the contrary *they* will have more educational and religious advantages than under the present system.

3d. That a "large portion of the poorer youth of the country" will not "be left without the means of education save as paupers;" but that on the contrary the education, secular and religious, of the poor, will be much more efficiently cared for than under the present system.

I will proceed then, first, to state a plan for combining the religious and secular education of our youth by the establishment of Denominational Schools—a plan which will, if it be ever fairly carried out, I am convinced, vindicate the accuracy of these statments. I propose then, that a Provincial School-law shall be enacted in substance as follows:

1st. That any religious denomination, or separate congregation, which desires to establish a Common School of its own in any particular locality, shall have the legal right to claim for that purpose, the School Assessment of its own members, and their corresponding share of the Provincial or local Educational Grant.

2d. That the appointment of the Teacher, with all other internal regulations of such school, shall be in the Minister, and lay officials, "as churchwardens, elder, or class-leaders," &c., of said denomination in such locality.

3d. That such Denominational School shall not interfere with the right of the school-section, in which it is situated, to establish other denominational, or non-religious schools.

4th. That where in any school-section there are only Denominational Schools, then, the parents or guardians not belonging to the denomination or denominations unto which such school or schools belong, shall have a legal right to send their children to such denominational schools, provided there be no other within ——— distance. Provided always, that in such case, the school assessment of parents so sending their children and their corresponding share of the Provincial grant shall then be paid to the denominational school to which they send their children; such parents also paying their equal share of such further tax as the managers of the school may find it necessary to impose.

5th. That parents or guardians not belonging to the Denomination to whose school they send their children, shall have a legal right to require that they learn no catechism, or other religious formulary, the Bible only excepted, but such as they, the parents, approve.

6th. That the poor shall, without payment, have the same legal right with those who pay, to send their children to any school, upon their solemn declaration of their inability to pay. The authorities of such school having a claim upon a public fund, to be established for that purpose for a certain rate of payment for all such scholars. In case of supposed imposition, an appeal laying to the council of the township in which such school is situated.

7th. That where there is but one school in a section, whether it be denominational or otherwise, it shall have the right to the use of the schoolhouse for the time being; but that, where there shall be more than one school, and only one schoolhouse, it shall rest with the majority of the inhabitants of such section to say, from year to year, which school shall have the use of it.

8th. That parents or guardians, not belonging to any denomination, which shall have established a school of its own, under the sanction of this Provincial law, shall *not* have a legal right to send their children, under the exemptions aforesaid, to said school, if there be a school of their own denomination, or one non-religious, either in their own or a neighboring school-section, within ——— distance. Nevertheless, be it enacted that, if such parents shall be content to subject their children to all the regulations and teachings, religious or otherwise, of such school, then they *shall* have a legal right to send their children to said denominational school, even though they, the parents, do not belong to that particular denomination—subject always to payments hereinbefore provided in such cases.

9th. That where no denominational school is established, then the majority of the inhabitants shall have a legal right as now, to establish a school on such basis as they see fit, and to assess *all* the inhabitants for its support, excepting only such persons as may be sending their children to some neighboring denominational school, under the conditions hereinbefore provided.

10th. That all Common Schools, denominational or otherwise, shall publish annually, in the nearest newspaper, a statement of their entire *receipts* and expenditure.

11th. That it shall be competent for the Government to appoint inspectors of *all* schools receiving public money, denominational as well as others, whose duty it will be to see that the teachers are of competent ability, that the schools are properly conducted, and that the advance of the pupils in secular knowledge is satisfactory.

Such is the outline of the plan for denominational schools, which I earnestly recommend to serious and unprejudiced consideration. I do not, of course, pretend that it is perfect in all its details—still less do I think that it is all that Christians, and Christian legislators ought to desire; but I do most earnestly contend, that it is immeasurably better than our present system, and capable, even in this religiously-divided land, of being beneficially and satisfactorily worked.

That the scheme I have thus propounded fully supports the statements with which I set out to the complete confusion of the startling assertions of the Chief Superintendent with which this letter commenced, is, I hope, sufficiently clear; a little additional evidence on some of the particular points I wish to substantiate, and a few further explanatory remarks, however, may not be thrown away.

First as to the expense. The plan I have proposed, instead of "costing the people five-fold more than the present system," does not ask one farthing more than *their own just proportion* of the *present* public funds. But again, where there are not children enough to form two Schools and yet a Denominational School is established, I provide that such school shall be bound to receive the rest of the children in such school-section; consequently here is no plea for increased expenditure; the only difference in such case, between the present system and the one I propose, being, that the school is under special religious direction, instead of being entirely secular. While in towns or villages no increased expenditure will be needed, because there will be a sufficient number of children of different denominations to form separate schools abundantly large, especially including the children of the minor sects, and those of no denomination, which would, even in villages and towns, attend the denominational school.

But it seems probable, taking into consideration the vastly increased efficiency which would be given to our Common Schools by the religious supervision I am advocating, that their costs would be absolutely less, perhaps much less, than by the present system; and for this reason, that the ministers and lay officials, taking a much deeper, because religious and *unpaid,* interest in the Schools than is done by the present township superintendents, trustees, &c., &c., the schools would be much more efficiently and economically managed, and further, by the personal efforts of the various ministers and their friends, incited to exertion by the religious as well as intellectual advantage which they would hope the children would derive from their schools, *a much larger average of attendance would be received throughout the Province than is now the fact;* and thus not only would the average expenditure be *lessened* instead of "increased five-fold," but the benefits of a sound education would be much more generally diffused than at present.

The fact is, that our present Provincial system of Common School Education is most expensive, and is causing great dissatisfaction throughout the Province. From the manner in which the Report of Common Schools is published, it is perhaps quite impossible for the people in general to arrive at a knowledge of what is the real cost to the Province of education in proportion to the instruction given.

For instance, from the uncertain manner in which the returns are made, the real attendance of children cannot be discovered; so, from a like uncertainty in the account of local school expenses in the different sections, the actual average expense is a mystery; all of which incertitude is most fortunate for the reputation of the Government Educational Office, and especially of its principal official, the Chief Superintendent! But, that it is so costly that Denominational Schools may be sought on the score of mere economy, two or three brief facts may show.

In 1849 the Chief Superintendent of Education gave the average of attendance on the schools throughout the Province, at 8½ to 10, and the average cost of Education for each child at 15s. 1¾d. per annum. Now, a friend of mine, a staunch Reformer, deep in the mysteries of local legislation during the short-lived days of District Municipal Councils, was startled at these returns, believing them, from his previous knowledge, to be totally incorrect; he therefore proved the matter thoroughly, as respects the Niagara district; and found the result upon the public return of the "Niagara District School Report," to be as follows: average of attendance as 4 to 10, and the average expenditure per child to be £1 10s. 7½d. per annum. And this is exclusive of the cost of fuel, schoolhouses, and superintendence, local and general.

The gentleman who kindly gives me these statistics, declares that 40 per cent. ought to be added for extras, the average expense given above being merely calculated from the teachers' salaries. These statements he has published in numerous letters, and defying contradiction has not received it, as to any of his stable facts. So much for the cost of Common Schools under the present system and the accuracy of the Chief Superintendent's Report.

The expensive and at the same time the very unsatisfactory working of our present School system is ably exposed in a letter of Mr. ANGUS DALLAS, a few weeks ago, to the *British Colonist.* He states that in Toronto the average of the attendance of the children between 5 and 16 years of age upon the Common Schools is only 18 per cent.! In Hamilton only 16 per cent.! In Kingston only 25 per cent.! While the average cost of Common School education, exclusive of the expense of School apparatus, rent, repairs, building, and Government Educational Machinery, is in Toronto 18s. 8½d. per head; in Hamilton 33s. 2½d.; in Kingston £2 1s. 11d.! "These are the facts," he adds, "with respect to the average attendance and the cost, agreeable to the criterion established by the Common School Act." He quotes as follows from the Report of the Toronto City School Superintendent: "Mr. BARBER says 'It will naturally be expected that in my official capacity I should express an opinion regarding the Free School system, and I do not hesitate in doing so. As regards numbers, one of the effects of Free Education has been to place upon the rolls of our schools a much larger number of pupils than was exhibited when the rate-bill system was in operation, but as regards average attendance, the comparison of those who regularly attend schools with the gross number on the rolls, is greatly in favor of the latter. It will be perceived that the large number of 3,059 pupils are returned as being on the roll, while the average attendance under the most favorable circumstances of season exhibits only 1428. In fact, the average attendance under the Free School system has been so irregular and disproportionate as to call for some decided action on the part of the board to check the evil. As regards the average attendance at our schools, another effect of Free Education has been to deteriorate its character; that is to say, the more advanced, the more respectable, and the older pupils have to a considerable extent withdrawn from our Common Schools, leaving their places to be supplied by very young children, and a large number of pupils whose parents have omitted or neglected to take care that their children were regular in attendance, or properly supplied with the books necessary for their improvement'."

But further, my own experience more than corroborates these statements. In my immediate neighborhood, *I* should say, the expense of the school upon actual attendance was about £2 10s. per child. While in the village near me the returns, as accurately as *I* could get them, for the last year but one are as follows: Number of children of school ages

255; the number attending 108, far short of half. The average cost of education per child £1 12s. 3d. And this, be it remembered, is in a large village where of course the average of expense ought to be much less than in the country. (I have given the attendance from last year's average, as I could not get that of the previous year.)

Surely, Mr. Editor, Denominational Schools are not going to "cost the people five-fold" *this average*, or verily I grant they will be a ruinous affair. Truly, however, I think we need be under no apprehension but that the ministers and members of the different denominations will manage their schools at least as economically as the Chief Superintendent of Education.

I think I have fairly shown that Dr. Ryerson's second assertion—that if Denominational Schools were established "the youth of minor religious persuasions would be left without any means of education save at the expense of their religious faith"—is totally without foundation; since, when necessary, they would be admitted into the schools of the larger denominations without the slightest interference with their own religious principles. Indeed I have proved on the contrary, as I stated I would do, that such youth would be in a far more desirable condition as respects their education than at present; for that they would be members of a school the intellectual status of which would be more efficiently looked after than under the present system, while its moral securities would be incomparably greater than is possible on the non-religious plan; and thus even the religious training of the child, though of another persuasion, would be cared for as far as non-interference with the particular religious views of its parents would admit.

The last of the three assertions of the Chief Superintendent, which I undertake now to answer, was, that Denominational Schools "would leave a large portion of the poor youth of the country without any means of education save as paupers:" this I think I have successfully met, by showing how, without humiliation, they could be admitted, without payment, into religious schools. But there is a *cunning* in this objection unpleasant to a disengenuous mind, for while it is calculated to flatter the pride of the unholy poor, it is not honestly a denominational, but a Free School question; as in non-religious schools, if not free, the poor must be educated by a charitable rate, just as much as in Denominational schools. Hence the respectable Superintendent would meet this difficulty by educating the whole Province as paupers.

In fact, Denominational Schools are the peculiar RIGHT of the poor; because in the church of God the faithful poor are not regarded as paupers, but as fellow-members with their wealthier brethren of Christ; hence they and their children are cared for as brethren! Yes, give us religious schools, and we will answer for it, that the children of the poorest would not only have an education they now too often do not know how to value, offered them; but they would be sought ought by the ministers of the different denominations, if sometimes with a mixture of sectarian zeal, yet still oftener with the holy and patient earnestness of faithful and loving shepherds. In either case the poor would profit, being by the persuasion of love brought under secular tuition combined with religious training. Oh, non-religious schools, whether Free or otherwise, are a heartless fraud upon the rights and the happiness of the poor! But more of this in my subsequent letters. Surely it will not be considered as a valid objection to this scheme, that sometimes the children of the smaller denominations would have to be educated at the schools of the larger ones; especially as I have provided that their *doctrinal* teaching shall not be interfered with; and surely some religious training is better than none! Permit me on this point, to quote authority whom none will accuse of being too unsectarian, or too liberally inclined. Listen to what the *Shepherd of the Valley*, a Popish journal of the United States says on this theme: "It would be better to send children to Methodist or Presbyterian schools, if such were in existence, than to these educational institutions of the State. The reason is plain. At the one, your child will be taught that a false religion is true—at the other, that every religion is false."

Again, the same journal says—"It is not lawful to take that which is holy and cast it to the dogs. Your children are the children of God by baptism—members of the sacred and mystical body of which Christ is the head. Education for them must not be mere learning to read and write and reckon up. This may do for those who accept this world and the things of this world as man's last end and greatest hope. God does not require that your children should know these things, and He will not send them to hell for ignorance in these respects. The education of a Christian child must be the teaching what he must do for his soul's health, and the acquisition of those habits whereby a christian life is secured. That your children must learn those things at home, is very true; but that they must not be made to unlearn, and laugh at you for teaching them, at school, is another truth which it will not do to overlook."

Adieu for the present—I have already trespassed too long.

Yours, very sincerely,

Diocese of Toronto, April 1853. —A Catholic.

For The Churchman.

To Mr. Francis A. Baker, *late Priest and Rector of St. Luke's Parish, Baltimore:*

A week ago I received the news that you had given up office as Priest in the Church, and had joined the Roman Catholic communion.

For this act, so far as it effects you alone, I do not dare to judge you, and indeed, with it in that aspect, I have nothing to do. It has been permitted by Providence, and He who has permitted it has still His strong right arm beside you to help you if you will. To Him I therefore leave you.

But there is another aspect of your conduct in which I do judge you, and do hold you to account, so far as every man is answerable to his neighbors for the honest, faithful and honorable compliance with and fulfilment of his relations to them. Amongst your late charge was one for whom I answered at holy baptism. She looked to you in the Church for light—she confided in you for the honest rendering of God's Word to her—she trusted in you as her spiritual guide and director for direction and support in weakness and doubt. Now I ask you, Sir, how has this confidence been met—how has this trust been fulfilled? I have a right to put this question—a right to demand an answer to it on principles (not to seek higher ones) common to the mart and to the Church—the same in the drawing-room as in the sacristy—the principles of common honesty, fairness and honor between man and man, between gentleman and gentleman.

I cannot do such injustice to your intellect, even to excuse your morals, as to suppose the step you took was a hasty and briefly-considered one. It must have commenced in doubts, small and light at first. These must have accumulated gradually—must have gathered force day by day, until you were little by little convinced that the ground you stood upon was untenable, and to save yourself you must leave it. But in the meantime, how did this affect your relations with those of whose souls you had the care? Here is your offense—here the heinousness of your conduct. In the dark yourself, you still offered to lead others; your own feet slipping from under you, you still pretended to support others; ignorant yourself, and feeling it full well, you presumed to teach others; blinking, doubting, fearing, faltering, you still kept a mask upon your face, and hollow assurances upon your tongue, that they might have no warning that danger was nigh—that they might still confidently follow you, whom they believed to be their faithful shepherd, strong in faith and firm in doctrine.

Why, Sir, were a child of Mammon as bankrupt in purse as you for weeks past have been in faith, to make half the promises and pretensions you did during that time, his name would ever after among the honest be marked for scorn and contempt. Yet his dealings are only in perishable dross; you have been tampering with and perilling living souls. Even the day before you renounced your communion with the Church, you officiated as a priest in it. What miserable hypocrisy—what horrible blasphemy was this! You, by that time, were convinced you had not received valid ordination—were not a priest—and yet there you stood, pronouncing absolution as one! What a palpable lie your surplice then covered! These are hard words, Sir, but are they not just ones? Understand distinctly, as I said before, I have no fault to find with your leaving the Church; I am no judge of it. Had you, after prayerful consideration, deemed it necessary for your soul's health, I should have been among the first to wish you "God speed," as I do now heartily that it may give you all the comfort you hoped from it. But, as a man and a gentleman, I do arraign you before others, as your conscience surely must soon before God, for dishonorable dealing, for false pretences, for daily living a lie to your parish, and for twice a day acting a horrible one in the chancel of St. Luke's, you being fully convinced the while you had no business there. Were your offense a mere personal one, were it limited in its effects to the private temporal wrong of a fellow-creature, and still further, were yours a rare and exceptional case of its commission, I might choose a different method of appeal to you; but unhappily the evil you have done is as wide-spread at least as your parish, and from it is reflected upon the whole communion you have left. The moral obliquity displayed in it, too, seems strongly and strangely characteristic of all, clerics and laymen (with but one exception that I am aware of), who have preceded you. Not as prayerful searchers for light—not as humble penitents for errors of doctrine and practice, have they frankly avowed their condition of weakness and mistrust (how much the stronger, both before men and in reality for such avowal), and their determination bravely and openly to seek God's truth until they shall have found it. But they, like you, have been confidently advisory and authoritatively didactic until the last moment—have, by every act and word, professed unfaltering allegiance to their Holy Mother, until they could succeed in starting doubts like their own in the minds of Her children entrusted to them, and the moment should come when they might smite Herself in the mouth.

Great must be the privileges you now enjoy, and great the grace that accompanies them, to be worth the sacrifice you have made to obtain them.

Yours in pity, and I trust in charity,

William Ed. Coale.

Boston, April 18th, 1853.

For The Churchman.

REASON'S DARKNESS AND REVELATION'S LIGHT.

Melancholy is the view given by history and observation of the ideas of the Supreme Being to which mere human reason can attain. It points, as facts not to be eluded by all the pretensions of proud fancy, and all the speculations of abstract reasoning, by those living in a moral atmosphere enlightened by revelation, to the multitude of gods to which unaided reason led and leads men to pay their adoration; to the character of those gods, in the discreditable weaknesses, the degrading vices, and the vengeful and capricious tempers, ascribed to them; to the vile, loathsome, and senseless objects held to be gods; and to obscene, cruel, and ridiculous rites used in their worship.

The whole history of the world establishes the fact that the idea of the necessity of atonement for the sins of men, is natural to the human mind. But the same history gives also a most deplorable view of the cruel, disgusting, and comfortless operation into which only human reason, unaided by revelation, could carry that idea.

If, in hope of escaping the inference hence necessarily arising, the advocates of the sufficiency of reason plead the censure passed by some more than usually discerning minds among those thus duped, on prevailing superstitions, let them point to the remedy, and say where, when, how, or by whom, an effectual check was ever given to these gross absurdities. They can, in no honest way, rid themselves of the acknowledgment that, save in the light of revelation, there never was known a sufficient guide to a truly rational belief in the Great Supreme, the atonement due to Him for our sins, and the worship He requires. By revelation only man attains to a sense of the nature, attributes, and acts of the Deity, on which his mind can rest with real content and satisfaction. Revelation only shows how the justice and mercy of His character are perfectly compatible, and removes from belief of their union the idea of caprice and inconsistency which is inseparable from it as cherished by unaided reason. Revelation only gives such a view of the dispensations of Providence, as inspires the satisfactory confidence, and cheerful hope, which could never be afforded by the gloomy and absurd superstitions that have always characterized the ideas of divine control and interposition cherished by the mind left to its own resources. Revelation only imparts an idea of the perfect purity and holiness, of which man's unaided intellect cannot conceive as even an attribute of Deity. It only gives satisfaction in our natural sense of the need of a Mediator, and of an atonement for sin. It only leads to that worship of God which is the most approved by sound reason, for its tendency to impart satisfaction and comfort to the worshipper, and its conformity with the most rational ideas of the divine nature and perfections.

If, then, we are not the deluded worshippers of a multitude of deities; if we fall not down to the host of heaven, to men of like passions with ourselves, to beasts and reptiles, to vegetable productions or to lifeless statues; if we are not perplexed to obtain the favor of a capricious and vengeful god; if we are not debased by the observance of obscene and vicious and cruel rites, in adoration of obscene and vicious and cruel deities; if our altars bear not witness to the extent of folly, of madness, of cruelty, of crime, and of violence to every virtuous feeling and affection of our nature, to which desperation can go in seeking an atonement for sin; not to human reason—for in spite of all its proud vaunting, the experience of the world, pointing to what invariably has been, and what now is, in destitution of the light of revelation, divests it of all pretension: not to human reason, but to that light of revelation, are we indebted. Reason, in the true, enlightened, and honest exercise of its powers, will see and own this. It will be conscious of deriving its highest honor from doing homage to that divine source of knowledge. It will own that it can be instrumental in dispelling the darkness of ignorance and error, only when itself is guided by the pure light of revelation.

Although in systems of *morals*, philosophy, unguided by revelation, may have succeeded better than in *theology*, yet here also the necessity of superior instruction is most obvious. There are probably few, even of those most indifferent or opposed to the doctrines of the Gospel, or to its development as a society or church having right of government over men in their religious and moral character, who will deny it the credit of containing the best system of morals which the world possesses.

Morals having to do with the every day practical concerns of life, and with considerations of expediency, of interest, and of social welfare, it is not surprising that there should be found among heathens—that is, men who have not lived within the light of the revelations which God, at sundry times and in divers manners, made to His Church—a closer adherence to what of revelation tradition had preserved to them, on this subject, than on that, more speculative, of religion. Still there are great defects in all other systems of morals than that founded on the Gospel. A leading principle in this is either wanting, or but feebly sustained, in them—that the thoughts, desires, and intentions of the heart, are, as well as words and actions, subject to the laws of moral government, whether of requisition or restriction. By this the main-spring of action is regulated, virtue infused into the source of character and conduct, and vice driven from its last and most dangerous hold.

The best heathen systems of morals were deficient in the two most important particulars of *sufficient authority*, and *a perfect example*. There were Gentile sages and philosophers who imparted excellent precepts, and maintained a useful influence over their followers. But it was mainly the influence of party. They had nothing to oppose to other systems but the same human authority which was possessed, in an equal degree, by *their* leaders. And it is obvious that the influence of those teachers would be the greatest, who laid the fewest restraints on the corrupt affections, dispositions, and passions of human nature. These circumstances presented an insurmountable barrier to the general diffusion of sound moral principles and habits. And, unfortunately, the very best moralists often showed, in their own examples, how little influence their systems could be expected to have.

The Great Teacher of the Gospel comes with amply established proofs of His being from heaven, vested with divine authority. He sets, too, a perfect example. Not a blemish can the nearest scrutiny find in His character and conduct. Thus is He possessed of a fitness and a power infinitely superior to those of all others, the wisest and the best, who have ever instructed the world.

Another marked inferiority of human systems of morals, is, that their authors and teachers can but advance their precepts, and leave them to counteract, by the mere exhibition of their excellence, the passions, principles, interests, and rooted habits, which may be opposed to them; and to insinuate *themselves* into the practical adoption of the debased, vicious, and perverted heart of man. They know not of power from on high, in any such sense as to give effect to its offer or its promise. Of the influences of divine grace, remedying human defects and needs, they cannot so speak as to awaken in their behalf the hopeful interest, the energizing trust, and the earnest seeking, of sincere and anxious hearts.

Revelation sheds the most consoling and encouraging light on the doctrine of the directing and furthering influences of the Spirit of God; points out the means by which they are to be attained; and thus invites those who would know and do their duty, to enlist their moral agency in sincere efforts to be conformed to it in all things; knowing that they are not striving alone, but that the grace of God is working with them, to enable them to overcome the difficulties raised by their frail and fallen nature, and to fulfil the obligations of religion and morality.

In what has been said above of pagan morals, or, which is the same thing, the morals of unassisted reason and philosophy, they have been viewed in their best light, as shown in systems least defective. Justice requires, however, that it be added, that a *general* view of the morals which have been taught without a knowledge of revelation, and esteemed sound and sacred, would lead us to seek still more earnestly a higher authority than reason and philosophy to form the character and govern the conduct of men; and still more highly to prize the inestimable value of the Gospel system. We would see the grossest impurities and impieties exalted into acts of homage to the Deity, the the basest and vilest affections and passions favored and commended, the pursuit of mere selfish ends deemed the paramount obligation, the strongest guards of virtue removed, the purest sources of social, domestic, and individual happiness polluted and poisoned, and the allurements of vice largely aided and increased: and all in connection with such systems of morality as human reason has proved itself capable of forming.

From such a view, how refreshing to turn to the moral principles and precepts of revelation, and contemplate their purity, excellence, and perfection, and their admirable adaptation to promoting the honor of God; securing the greatest good and happiness of man, in his individual capacity, and in every social relation; and remedying, as far as possible, the degradation of our nature!

It is a false claim which the advocates of the sufficiency of human reason for religious and moral purposes, sometimes put forth, because, denying the necessity of revelation, and refusing to receive the Bible as such, they lay great stress on sound morals, and urge confessedly good moral principles and precepts on the ground of their reasonableness, and obvious beneficial tendency; and can point to eminent men of their class, who have exerted, and do exert, to a very considerable extent, a wholesome moral influence, both by doctrine and practice. The claim might be plausible, if history justified its being set up for times and places when and where what Christians call a revelation from God was unknown; or if it was justified in the present pagan portions of the earth. But no reasonable man will pretend that either is true. Infidels in Christian countries, ungratefully as they may be disposed to deny it, are themselves largely benefitted by the faith they reject. It is *that* which furnishes whatever they have good in their religious and moral systems. The knowledge of facts imparted by the history of the world in past times, and observation of the world at the present day, clearly show that all true light on the subject of religion and morals comes from revelation. Its teachings may be transferred to other systems; but it is in them a stolen treasure. The treasure may be claimed as rightly theirs by the advocates of such systems; but the claim is a dishonest one.

There is also another difficulty to be met. Grant, then, all that the worst enemies of the Gospel can say of the wickedness of Christendom. It is indeed dreadful. Nations called Christian have in them an awful infusion of some of the worst features of heathenism. Governments, communities, families, individuals, are corrupt to the very core. With whatever shame and sorrow, this *must* be owned. Still: let professed Christian nations be compared with pagan nations, ancient and modern, by infidels themselves—they being supposed to be intelligent men, and to have a conscience not entirely estranged from a regard to what is reasonable and honest; and let them have, as in justice they should, a special reference to those Christians whom themselves will acknowledge to be the fairest practical illustrations of the moral principles and precepts of the Bible; and then say, if they have any knowledge of moral systems, out of the reach of the Bible, that can be compared with Christianity, for regulating the passions, restraining the tempers, healing animosities, securing the influence of truth, and justice, and good order, and social and political uprightness and fidelity, elevating the moral and intellectual character, diffusing kindness and good will, promoting domestic happiness and fidelity, giving heart and faithfulness to friendships, and leading to holy enterprise in benevolent efforts for ameliorating the human condition.

No fact is more clearly evinced by history, than that *the doctrine of a future state* was considered by heathen philosophers as resting on but doubtful authority, as useful and desirable, but by no means certain. Many absolutely denied it; while those who held it, proved, enforced, and illustrated it in a way unintelligible to the great mass of the people; and connected with it so many absurdities and so much that was hostile to religion and morals as to deprive it of any valuable effect.

Whatever pretensious philosophy may make in Christian lands, the facts presented by the operation of reason, when working in ignorance of revelation, show the fallacy and presumption of those pretensions, and clearly prove that the utmost, beyond mere conjecture, to which reason can fairly and honestly aspire, on this interesting and momentous subject, is a *willing reception* and *strong corroboration*, of the doctrine of a future state, and a *tenacious adherence* to it, when presented by revelation to its regard. In heathen nations—however great the corruptions and abuses incorporated into this doctrine—the doctrine itself, like those of the existence of the Deity, and of atonement for sin, is a traditional remainder of revelations communicated to their ancestors, however remote, who worshipped the true God.

It is only under the full light of revelation brought by the gospel, that the doctrine of a future state is seen in all its clearness, and invested by the precious doctrines connected with it, with fullness of salutary influence. When the Christian is cheered in the trials of his pilgrimage, by the prospect of an eternal, peaceful, happy home beyond; when he is encouraged and animated in duty by the anticipation of future eternal reward; when he is consoled, in resigning pious friends to the call of death, by the assurance that they are not lost, but are going to the perfection of felicity, where he may rejoin them, add be happy with them forever; and when, in his own hour of departure, the world receding, its pursuits and enjoyments forever at an end, and its dearest ties soon to be severed, he is cheered and supported by a hope full of immortality—O! not to human reason—that never did and never can bring such blessings—but to the gospel of the glorious God and our Savior Jesus Christ, is he indebted. To that gospel, then, let him now and always live in full allegiance and devotion. Be its faith, its piety, its charity, his invariable rule of character and conduct. Then its light will bless him, as in all that would otherwise be dark on earth, so through the valley of the shadow of death, and until it opens into the full heavenly splendor of "*the perfect day.*"

B. T. O.

Rev. Mr. Editor: Will you be kind enough to inform us (the laity) whether Dr. Ives has as yet been requested to restore the funds belonging to the Diocese of North Carolina? and if not, whether it would be only just and right for the Standing Committee to "intimate the wish," and so comply with his conditions? Is it not painful to think that Christian honor and common honesty did not *compel* instant restoration when he ceased to be a Protestant, knowing as *he* must know that our Church never willingly uses her means for the advantage of a Romanist, and especially one who has *so* wounded her in the house of her friends, as well as among her enemies? How often do we notice that the *hallucination of Romanism* warps the judgment, and ruins the sincerity of those under its baneful sway! An answer to my queries will gratify

Many Constant Readers.

Proposed Popish Church in London.—The *Giornale di Roma* announces that the congregation founded in Rome by D. Vincenzo Pallotti, has achieved the purchase of ground in a central part of London for the erection of a vast church, with a cloister annexed for the Priests of the congregation, for the sum of £7,500, to which it is said many Princes and many dioceses, especially of Italy, and the Pope himself, have largely contributed. By order of the "Sovereign Pontiff" the service is to be conducted in the Roman manner (*al modo Romano*), and dedicated to St. Peter, the Prince of the Apostles. The property and direction of the church, the right of administering its funds, and celebrating Ecclesiastical rites in it are to be vested in D. Vincenzo Pallotti and the Priests of his congregation. There will be Confessors to hear confessions in all languages, preachers to deliver sermons in the principal idioms of Europe, and schools for both sexes.

THE CHURCHMAN.

NEW YORK, APRIL 30, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

TENDENCIES.

So much is said now-a-days about "tendencies," that unless we make some say on that subject, we shall be in manifest peril of seeming to have fallen behind the times. And as we have already given it to be inferred, and care not how clearly it is understood, that our motto is "conservative progress;" as we certainly wish, and, so far as in us lies, shall strive, that the Church may progress out of Erastian torpor, Puritanical disorder, Calvinistical intolerance, and Methodistical fanaticism, without running into or near the tyrannies and superstitions and idolatries of Popery; such being our position and aim, it clearly stands us in hand to avoid the appearance of falling in the rear of our brethren and neighbors, in any very considerable respect. We will add, as a further reason for our present undertaking, that unless we speak somewhat on this subject, when so many are inclined to speak upon nothing else, we shall lie open to the charge of being hard and insensible to their piercing eloquence and profound clamor, and perhaps be counted among those who refuse to hear the voice of the charmer, charm he never so *un*wisely. Wherefore, it plainly behooveth us on all hands to proceed with our say about "tendencies."

We shall hope to be excused for making one more remark, by way of preface. Now, though we have never read but one of the far-famed Tracts for the Times, which one was on the subject of Reserve, said to be written by Mr. Williams; and a capital performance it is, too, so far as we can recollect after the lapse of seven or eight years; though our reading be thus limited in those celebrated papers, still we probably may as well submit at once to be classed among those who are stigmatized as "Tractarians." Nay, we cheerfully own up to the name, as now used, and plead guilty of the thing so named (we would say, "acknowledge the corn," but that the awful dignity and respectability of Anti-tractarianism would probably think scorn to understand so low-bred a phrase), regarding what is called Tractarianism as thoroughly identified with that great and glorious movement, the scope and principle of which are, both to reform and to preserve, and, what is more, to preserve by reforming; causing the Church at once to manifest and to augment her life by a close and active sympathy with the wants, the circumstances, and indications of the time. Tractarians, then, we unquestionable are, as that term is now used; there is no concealing it, no disguising it: and we not only permit, but respectfully invite, all those who would repeal Christianity, and all those who would reduce it to a mere system of moral suasion, which is only a somewhat roundabout mode of repealing it, to call us such. Nay, so great is our charity, and so exquisite their delight in using the term, that we hereby assure them of our hearty consent for them to call us nothing else. For why not? *Tractarian* is a well-sounding word, sweet enough, and musical to the ear; we confess to a growing relish for the mere sound of the word, to say nothing of the thing signified: and we make no question that if those, who are so fond of canting it and using it by rote, without any knowledge of its meaning, could once rise above the mere sound into any conception or understanding of the thing signified; how great and beautiful and strong and operative it is, how full of life and vigor and efficacy, how inexpugnible and invulnerable and irresistible; their hollow cant would forthwith become a joyful chant, and they would be so in love with the sense as to be willing to make almost no other sound. But this, though "a consummation devoutly to be wished," is by no means to be expected; the people in question being so possessed and infatuated with a sort of *Papaphobia*, that they cannot use their reason, and have no eye for anything but "tendencies;" so that as often as they voice the word *Tractarian* they must still be coupling with it the word *tendency*. Meanwhile, we will barely suggest whether under their administration the term *tendency* be not in a fair way to acquire some such potency over honest thinking men, as the word conscience once had over the English House of Lords; their Lordships having, it is said, been so disgusted and horrified with the malignant and hypocritical use or abuse of the word, that the mere pronouncing it in their hearing was enough to drive them from the House.

Thus much by way of preface: now for the matter prefaced. It must be evident on a very slight exercise of thought, that in references to *tendencies* we can scarce come to anything stronger or better than mere opinion. And, in truth, the word has so little affinity or aptitude for any scientific use or any legitimate course of reasoning; is so uncertain, so vague, so liable to abuse, and so much more fit for the service of will and fancy than of understanding or logic, that some very judicious men have thought it should be ruled entirely out of the domain of reason into that of passion and poetry. Be this as it may, we may safely affirm that the frequent use of the word in questions of truth and right discovers a *tendency* of mind anything but favorable to truth and right: it indicates that the speaker is aiming at mere effect, without knowing or caring much about the truth of things, and that his course and method of thought, if thought it may be called, is much better adapted to the stage, than to the pulpit, the chair, the bench, or the bar.

The word, however, is already in use; many seeming practically to regard it as the surest key to the cabinet of truth as it is in revelation, if not as it is in nature: so that we have no way but to make the best we can of it. And it must be owned that the proceeding in question has one great advantage, namely, that, instead of estimating the tree by its fruits, which might take too long for our quick-thoughted tendency-mongers, we have but to discover the *tendency* of the tree, and in the strength of this discovery either cut it down at once, or let it grow, without troubling ourselves about any further evidences of its quality. For example, it is of no consequence that the Tractarian movement, so called, has produced in the Church more genuine fruits of faith and good works than all other influences put together since the Reformation; that it is now building more houses of worship every year, than were formerly built in a whole century; that it is every day blossoming out and going to seed in free churches for the poor and daily services for the spiritually hungry; that institutions of charity are almost every where springing up in its footsteps; and that wheresoever it has breathed, the very dust, as it were, has become alive, and eloquent with promise;—all this, to be sure, is of no consequence: eyes of such piercing keenness as to see what is not to be seen think they have detected in that movement a lurking tendency to Romanism; and therefore no question can be made that the movement ought forthwith to be strangled to death, and its advocates compelled to own the strangling just.

"To fall something into a slower method:" The peculiar, distinctive feature of the Tractarian movement is said to consist in a practical assertion of what is called the Sacramental principle. The statement, though coming from the enemies of the thing stated, may be accepted as true. The movement certainly has some close and strong connection, perhaps a vital one, with that principle. Hence it can by no means consent to hold and teach Christianity as a mere system of moral suasion. This is the reason it has worked so hard and done so much towards diffusing the Gospel as organized and instituted in the living form of a spiritual commonwealth. On this ground, it knows not nor admits of any other method than to preach the Word and plant the Church together; being well assured that in the long run little good can come from putting asunder what God hath so manifestly joined together. And because it expects little permanent good from preaching the Word without planting the Church, therefore it has done and is doing vastly more of both, than its opponents have done or are likely to do of either.

So far all seems clear enough. But then it is alleged that the Sacramental principle involves a strong tendency to Romanism, insomuch that a little of "consistent progression" will inevitably carry the holders of that principle right straight into the Romish system. And in proof of this naughty tendency being inherent in Tractarianism, it is urged, what none of us can well deny, that several partakers and some leaders in the Tractarian movement, and those the very ones whose minds were most thoroughly penetrated and possessed with the Sacramental principle, have gone to Rome. So that, in the view of these tendency-modgers, if the doctrine of Sacramental grace be admitted among the premises of Christianity, it will be impossible to keep Romanism out of the conclusion. Nothing, therefore, will answer, but the total exclusion of that doctrine from the teachings of the Church. And this is the way to keep people from becoming Romanists! namely, by excluding from the Church that very principle which some have notoriously gone to Rome in quest of, and which they could not find in the Church, partly because others kept telling them it was not there, partly because, from their temper and habit of mind, they were incapable of seeing that principle, save where there was nothing but that principle to be seen. It may safely be affirmed that the strongest of all tendencies to Rome is involved in the very exclusion so much insisted on. And in proof of that tendency, it might be urged, what could not well be denied, that of the perversions to Romanism by far the greater part have been those who, having lived totally in the dark respecting the Sacramental principle, upon coming to the knowledge of it, were so smitten and captivated therewith as to forget everything else; and so could not rest till they got where that principle held in effect an exclusive place, and gave life, form, and character to all that lay within the scope of their vision; thus leaving or keeping them equally ignorant as they were before, though not ignorant of the same things.

It does not well appear, then, how there should be in the doctrine of Sacramental grace any tendency to send men to Rome, except on the ground of that doctrine being held and taught nowhere short of Rome; in which case the tendency of course is not in the doctrine, but rather in the absence of it: and the fact of occasional perversions only proves that there is in some minds, either from their constitution or their previous condition, an impulse or tendency in virtue of which, on coming to know and believe that doctrine, they forthwith proceed to enlarge and magnify it into the all-in-all of their knowledge and belief. Let it once be clearly settled and distinctly understood that the Church owns no such doctrine; let her offices be reformed and disciplined into a total and evident repudiation of the Sacramental principle; let it once be made certain and manifest that she holds and teaches Christianity as a mere system of moral suasion; and we venture to say that she would soon present such an array of facts in evidence of a Romish tendency as would be highly instructive to those who, because she unquestionably holds the principle of moral suasion, therefore insist upon it that she holds nothing else. The truth appears to be, that many people who all their lives have been fed, or rather starved, upon the dry husks and shells of Calvinism and Unitarianism, are apt to be dissatisfied with the sober, well-dressed, wholesome fare provided by the Church; they crave something more gross and sensual, and will not rest till they get where they can gormandize and glut themselves, and snuff up the stupefying fumes of an ever-reeking barbecue. That such people should find rest in the Church, is hardly to be expected, especially when there are so many in the Church trying to persuade them that she has no provision for them but such as they have been used to feeding, or rather starving upon It is not that the Sacramental principle generates in such a tendency to Rome; but that they have elsewhere acquired such a tendency thither as can hardly be arrested by the Church's wise and prudent method of holding that principle in harmonious combination with other principles not less true in themselves, nor less truly a part of the doctrine of Christ.

Thus much, as a sort of first chapter on the subject of tendencies. The reader will have little difficulty in perceiving that we have scarce got fairly started in the theme. In truth, we have many things yet to say in the question; and shall hope to resume and continue it on some future occasion. We will but add, for the present, that since our article on Mr. Baker, a paper has come to us, wherein the Romanists braggingly parade, in the form of an advertisement, a list of 170 clergymen who have perverted from the English and American Churches to Romanism since 1842. Among them we observe the name, "E. P. Wells." We mention this merely as an instance of their inveterate addiction to lying. The name doubtless refers to the Rev. E. M. P. Wells, D. D., who, it need scarce be said, is as far from Popery as the papists are from honesty; a distance so great as to preclude all likelihood that the two will ever be able to shake hands.

The Book of Common Prayer.—We lately made some remarks upon the beauty and correctness of some of the later editions of the Prayer Book, and we recur to the subject for the purpose of mentioning a great improvement made by some of the publishers. In almost all the editions, for very many years, as well in England as in this country, except the 8vos. and the very smallest (48mos.), the offices of Baptism, the Catechism, &c., intermediate between the order for the Holy Communion and the Psalter, are printed in small, frequently very small, type; not merely spoiling the uniformity of the book, and rendering those parts almost useless to a great many persons, but, what is of infinitely more consequence, giving out impliedly that those services are but occasional, or rarely used, and of lesser importance; in fact, practically diminishing our respect for, and belief in, the necessity of Baptism, as if it were not equally with the Lord's Supper generally necessary to salvation; and encouraging the practice also of the celebration of baptism without necessity either in private houses, or, if in the church, not in the presence of the congregation "immediately after the last lesson of morning or evening prayer." How frequent is the annoyance at a Baptism, Catechising, Confirmation, and Funeral, to find the service therefor in small print, yet contained in a portly volume promising by its exterior a good sharp legible letter-press. Then there are also the offices for Visitation of the Sick and of Prisoners; Prayers to be used at Sea, and Family prayers; some of which require the largest type, as they must generally be used in darkened rooms, and by candle light. We have frequently witnessed the embarrassment of the clergyman whose eyes have been younger, caused by this paltry economy of a few leaves; or by the desire of making the volume more compact. If the Church system were properly carried out, the Baptismal office would be of necessity much more frequently used in public than the Communion, and therefore the book should be on those occasions alike available. The 32mo. edition of Lippincott & Co. of Philadelphia is not liable to this objection; and lately Messrs. Appleton & Co., at the request of the *Society for promoting Religion and Learning in the State of New York*, altered their 12mo. edition, making the whole book to the end of the Psalter (being the whole of the Prayer Book proper,) of one large readable print: and a beautiful book it is. We hope the encouragement to do so will be made substantial by the patronage of Churchmen; and that the example will be followed by other publishers.

While on this subject we also mention particularly Stanford & Swords' new 24mo. in Bourgeois type, printed on beautiful thin paper well hammered, and bound in *lymph* or flexible morocco, 1853—most convenient for the pocket, yet not too small for comfortable use. If the "old-established house" would alter this edition after the pattern of Appleton & Co's 12mo., it would be perfect in its way. By omitting "the Psalms and Hymns in Metre" appended to this edition, which are in the very smallest type ever used and therefore of no service, the book with the enlargement consequent upon the proposed improvement, would yet be as compact and portable as before, if not more so. It would be well adapted for the pocket-book shape.

THE CHURCH AT HOME.

New York.—Since the 7th inst., the Rt. Rev. the Provisional Bishop has confirmed as follows: Thursday, the 7th, afternoon, at St. Saviour's, Maspeth, 2; evening, at St. George's, Flushing, 9; Saturday the 9th, in the morning, at Christ church, Manhasset, 11; afternoon, at Zion church, Little Neck, 20; Sunday the 10th, in the morning, at St. Paul's, New York, 33; afternoon, at Christ church, 36; evening, at St. Thomas, 32; Tuesday, 12th, morning, at St. Andrew's, Richmond, 4; afternoon, at St. Luke's, 17; Wednesday the 13th, at Trinity church, Factoryville, 6; afternoon, at St. Mary's, Elliotville, 8; Thursday, the 14th, morning, at Christ church, New Brighton, 2; evening, at St John's, Clifton, 42; Friday the 15th, morning, at St. Paul's, Tompkinsville, 18; Sunday the 17th, morning, at St. Ann's, Brooklyn, 38; afternoon, at Christ church, Brooklyn, 34. On each of these occasions, the Rt. Rev. Prelate preached and addressed the candidates. Also on Saturday the 16th, he consecrated Calvary church, Williamsburg, and preached.

On the evening of Sunday the 17th, the anniversary of the Missionary Society for Seamen was held at St. George's church. The Rt. Rev. the Provisional Bishop presided. The sermon was preached by the Rev. Dr. Neville. After the sermon, a collection was taken up, which amounted to $307 48. From the Annual Report of the Society read on this occasion, we glean the following items:

> The receipts have been $4,952 47, being an increase of $817 86 over the previous year; and the Society has closed the year without debt. The salaries of the three Missionaries are yet kept, however, on the most narrow basis of missionary subsistence. The Floating Chapel in East River sunk last winter, which interrupted Service for only two weeks. Within that time it was re-opened, and the loss incurred, some $1500, was promptly paid by the Howard Insurance Company. With this exception, services have been celebrated in both Chapels all the year round, and to increasing congregations. Religious meetings are also held during the week. The Confirmations in the two Chapels during the year have been 36, and the aggregate of monthly communicants has been from 60 to 80. The Missionary at large, has labored in a peculiar field, so as to aid rather than interfere with the others. His experiments at open air preaching have been found encouragingly successful. The Mariners' Home, though a private enterprise, and unaided by funds from the Society, is mentioned in high terms for its usefulness. During the year it has boarded 683, of whom 36 were *gratis*; 6 were sick and nursed there; 57 destitute and shipwrecked were more or less assisted; $7589 79 of seamen's wages have been received by the Keeper for the Savings' Bank or sailors' families; many intemperate have been reclaimed, and many brought under the influence of Religion. One has become a Candidate for Holy Orders, and is studying at Nashotah. Excellent accounts are given of him there, and strong hopes are entertained of his future usefulness in the Church. The Circulating Library has been found useful, add a Sailors' Reading-Room is strongly recommended. The aid rendered by "The Young Mens' Society for Seamen" is handsomely acknowledged: it amounted to $110 90. Acknowledgments are also given to various societies for gifts of books. The distribution has amounted to 587 Bibles and Testaments, 673 Prayer Books, 5464 bound volumes, and over 150,000 pages of Tracts.

Connecticut.—We learn from the *Calendar*, that since the 13th inst., the Rt. Rev. the Assistant Bishop has confirmed as follows: Wednesday the 13th, at Christ church, Reading, 3; Thursday, the 14th, at St. Thomas', Bethel, 9, including one confirmed in private: Friday the 15th, at St. James', Danbury, 2; Saturday the 16th, at St. Paul's, Brookfield, 7; Sunday the 17th, morning, at Trinity church, Newtown, 39, including one confirmed in private; afternoon, at St. James', Zoar, 11. On these occasions the Rt. Rev. Prelate preached and addressed the Candidates, and in two instances catechized the children.

Western New York.—The *Gospel Messenger* reports the following confirmations by the Rt. Rev. Bishop Delancy: Friday the 6th inst., at St. John's church, Catharine, Chemung Co., 7; Sunday, the 10th, at Christ church, Corning, 6, including one confirmed in private: afternoon, at the Methodist Church, Erwin, 8; Monday the 11th, afternoon, at Trinity church, Elmira, 7; the Rt. Rev. Prelate also preached and addressed the Candidates.

Through the liberality of a prominent citizen of Havana, a handsome church is in progress of erection in that village. At Corning, a new church is about to be erected during the ensuing summer; a similar undertaking is in contemplation at Erwin. At Elmira a lot has been purchased, and a parsonage erected, and a large church is shortly to be commenced.

New Jersey.—On Sunday, April 10 (second after Easter), in St. Thomas church, Glassborough,* the Rev. Mr. Germain read morning prayers, and the Bishop preached and administered the Holy Communion, assisted by the Rev. Mr. De Wolf, of the Diocese of Illinois. The Bishop also administered infant baptism.——In the afternoon, in St. Stephen's church, Mullica Hill,* the Rev. Messrs. Germain and De Wolf read prayers, and the Bishop preached.——In the evening, in Trinity church, Swedesborough, the Rev. Messrs. Boggs (the rector,) and Germain read prayers, and the Bishop preached.——On Monday, 11, in St. Peter's church, Berkeley, at Clarksborough, the Rev. Mr. Germain read prayers, the rector, the Rev. Mr. Stratton, catechized the children, and the Bishop examined them, preached, and administered the Holy Communion. The Rev. Mr. De Wolf was present.——In the afternoon, in St. John's church, Chew's Landing,* the Rev. Messrs. Germain and De Wolf read prayers, and the Bishop preached.——In the evening, at the Court House, at Woodbury,† the Rev. Messrs. Bartlett and E. K. Smith read prayers, and the Bishop preached. The Rev. Messrs. Stratton, Germain, Lybrand, and De Wolf were present.——On Wednesday, 13, in Trinity church, Princeton, the Rev. Mr. Peterkin, the rector-elect, read morning prayers and catechized the children, and the Bishop examined them, preached, and administered the Holy Communion.——On Sunday, 17 (third after Easter), in Christ church, Bordentown, the Rev. Mr. Germain read morning prayers, and the Bishop preached, confirmed five persons, and administered the Holy Communion, assisted by the Rev. Mr. Goodwin, the rector-elect.——In the afternoon, in Christ church, Allentown, the Rev. Messrs. Germain and Goodwin, the missionary, read prayers, and the Bishop preached.——In the evening, in Christ church, Bordentown, the Rev. Mr. Germain read prayers, the Rev. Mr. Goodwin catechized the children, and the Bishop examined them and preached.——On Monday, 18, in St. Peter's church, Freehold, the Rev. Messrs. Finch and Germain read evening prayers, the Rev. Mr. Sayre (the minister,) catechised the children, and the Bishop examined them, preached, and confirmed one person.——On Tuesday, 19, in Christ church, Shrewsbury, the Rev. Messrs. Wheeler (the assistant minister) and Germain, read morning prayers, and the Bishop preached, confirmed 7 persons, and administered the Holy Communion, assisted by the rector, the Rev. Mr. Finch.——In the afternoon, at Christ chapel, Middletown, the Rev. Messrs. Finch (the rector,) and Germain read prayers, and the Bishop preached.——In the evening, in Trinity chapel, Red Bank, the Rev. Messrs. Finch (the rector,) and Mackie read prayers, and the Bishop preached and confirmed (4, making, with one, in private,) 5 persons. The Rev. Mr. Wheeler (the assistant minister,) read the preface. The Rev. Mr. Germain was present.——On Saturday, 23, in St. Paul's church, Camden, the Rev. Messrs. Adams and Doane read prayers, the rector, the Rev. Mr. Lybrand, catechised the children, and the Bishop examined them, preached and confirmed 14 persons. The Rev. Messrs. Germain, Bartlett and E. K. Smith were present.——In the evening, in the Mission Room of St. John's church, Camden, the Rev. Messrs. Germain and Doane read prayers, the missionary, the Rev. E. K. Smith, catechised the children, and the Bishop examined them, preached and confirmed (19, making, with one, in private,) 20 persons. The Rev. Messrs. Lybrand, Bartlett and Adams were present.

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* These churches have long been without pastoral care.

† The only church service at this place is that at the Bishop's annual visitation.

Maryland.—On the 14th inst., a public meeting was held in St. Paul's church, Baltimore, for the purpose of establishing a City Mission. The Rt. Rev. the Bishop of Illinois presided, and after devotional services, introduced the purpose of the meeting in an earnest address, seriously pointing out the dangers arising to society from the increase of irreligion in our large cities. A sum exceeding $800 was subscribed at the time, and a subscription book opened for further contributions. This good work has been commenced chiefly through the exertions of some zealous laymen of the city, warmly seconded by the Rev. Dr. Atkinson and others of the Clergy.

Michigan.—Since last November, the Rt. Rev. the Bishop of the Diocese, as we learn from a correspondent of the *Gospel Messenger*, has confirmed the following: Nov. 12th, at Grace church, Port Huron, 2; the 14th, at St. Luke's, Kalamzoo, 3; the 15th, at St Thomas', Battle Creek, 9; the 16th, at Trinity church, Marshall, 22; the 19th, at St. Mark's, Coldwater, 6; Jan. 9th, at the Mariners' church, Detroit, 16; the 11th, at St. Paul's, Jackson, 6; also, at St. Luke's, Ypsilanti, 10; Feb. 17th, at St. Paul's, Flint, 9; the 20th, at Saginaw City, 3; March 14th, at St. Peter's, Tecumseh, 6; the 15th, at St. John's, Clinton, 1; the 25th, at Christ church, Detroit, 12; April 3d, at St. Paul's, Detroit, 29; the 5th, at St. Andrew's, Ann Harbor, 18; the 10th, at Saginaw City, 1; the 11th, at St. Paul's, Flint, 7; Total number confirmed, 160; a much greater thing than we had supposed the Church could do in Michigan. At all these visitations Bishop McCoskry preached. Also on the 16th of November, at Trinity church, Marshall, he ordained the Rev. Henry N. Strong to the Priesthood; and on the 26th of February, at St. Paul's, Detroit, Mr. Caleb Bruce to the Diaconate. On the 19th of December, Rt. Rev. Prelate consecrated St. Paul's church, Detroit; on the 15th of March, St. John's church, Clinton; and on the 11th of April, laid the cornerstone of a church edifice at Saginaw City.

California.—A gentleman of this city has received a private letter, dated March 14th, from a friend in San Francisco, giving an account of the state of things in that region. From this letter we are kindly permitted to make some extracts which will doubtless be interesting to many of our readers, and, we hope, serviceable to the cause. The writer says—"The condition of Church matters here may be summed up in few words. In this whole State (some eight times larger in territory than the State of New York,) there are in fact two parishes, Grace church and Trinity church, San Francisco. One or two other parishes have been partly organized, but, for various reasons, without success. In Sacramento, neglect and fire; in other places, neglect and stupid, misguided, half-crazy persons, have checked the development of such scanty zeal as was to be found.

"I found a very nice building here, neatly furnished and appropriately arranged. The parish fortunately secured in good time a lot in a desirable neighborhood, 140 feet square. Since I arrived, they have completed a fence around it, which in front is mainly of iron, and makes a very neat finish to the property. The Vestry were anxious to enlarge the church, as indeed seemed imperatively necessary; and I proposed a plan to them which increases the capacity by fifty new pews, improves the whole appearance and character of the building, and is done *here* for $4,500. They adopted it, the work began last Monday, and will be finished next Saturday—two weeks; and on all hands there appears to be nothing but delight at the change, and one-third of the new pews are rented and paid for before the church is re-opened.

"Were I to allow myself to write of the hindrances and losses which the Church has incurred in this field by her tardiness and sinful cold neglect, I should probably use language that could hardly be appreciated by any one not on the spot. What has been wanted is a band of 12 to 24 devoted single men, supported from home for one year, merely to take possession of the country; clergymen who both in ability and piety were worth something. But the Church has been asleep about California interests, and meanwhile the Dissenters have been coming in every ship and by every route, and have walked into the inheritance which was ours. The Romanists of course have beaten all hands; and now the children of Churchpeople, even here, are educated in Romish seminaries."

THE CHURCH ABROAD.

England.—Judging from the space it continues to occupy in the English papers, it would seem that a growing interest is felt in the subject of education as connected with the National Society. The controversy now in progress is fraught with matter that cannot well be otherwise than interesting to all Churchpeople who, knowing where they stand, and why they stand there, and looking before and after, would hand down unimpaired to others the precious inheritance which has been handed down to them. The controversy has at length agitated into notice such materials as may conduce to a better understanding of the subject. We will try to put the main points in a light sufficiently clear even for these days of hasty reading and of touch-and-go acquaintance with things as well as with persons.

The National Society was first established in 1813, by dignitaries and leading members of the English Church, for the avowed and exclusive purpose of "Educating the Children of the Poor, without any exception, in the doctrine and discipline of the Established Church, and in reading, writing, ciphering, and works of industry." In 1817, the Society received from George III a charter of incorporation, and was taken under the patronage of the State, on the express understanding that it was instituted with the view of "Educating the Children of the Poor in the doctrines and discipline of the Established Church, according to the Liturgy and Catechism provided for that purpose." In accordance with these stringent requirements of the Charter, certain "terms of union" were put forth, by complying with which particular schools were to become connected with the Society and enjoy the benefit of its patronage. A project has lately been started to invade these terms of union with such interpretations as would in certain cases defeat the provisions of the Charter without forfeiting the patronage of the Society. The subject is curious as illustrating the crafty and insidious malignity with which the enemies of the Church lay their plans and watch their times for effecting some practicable breach in her defenses.

A gentleman of Highgate, named Harry Chester, and who is said to be an official of the Privy Council, has written and published a letter to the Committee of the National Society, asking to be informed whether they are ready to interpret their terms of union in such a way as to allow the omission of the Church Catechism in certain cases. A discussion, it seems, lately arose at Highgate, as to the teaching of the Catechism in the National School. The Incumbent of the parish thought it his duty to have the Catechism taught, and at a school meeting was supported by a majority of the Managers. The minority were still dissatisfied, as minorities are apt to be, and the aforesaid letter from Mr. Chester was the offspring of that dissatisfaction. From which we should infer, what is indeed the fact, that in the present arrangement the Clergy are clothed with certain powers, to see that the terms of union are observed in such schools as lie within their respective charges. Mr. Chester's proposition is, that if the pastor of a parish and the managers of the school, for the time being, agree that the Catechism should be surrendered, this may be done, and the school be still regarded as keeping to the terms of its union with the Society. Which, to be sure, is in effect nothing less than to allow the private judgment of individuals to override or supersede the requirements of the Charter; which requirements of course are to all intents and purposes a part of the law of the land. And the way he proposes to come at so tall a result is this: If the pastor of the parish refuse to educate without the Catechism, then any of the school managers shall have the power of bringing the question before the Bishop of the Diocese for the time being; and if the Bishop decide in favor of the managers thus appealing to him, then the pastor must give way.

Archdeacon Denison has published in the *Times* a reply to Mr. Chester's letter; from which reply we copy the following paragraphs as throwing some further light on the subject:

> Mr. Chester seems to forget that the National Society is a society incorporated by royal charter, for certain specific purposes—purposes expressed in the charter in very definite and precise language; the principal of these purposes being the encouragement of schools, in which all the scholars, without exception, shall be instructed in the principles of the Established Church. Now this can only be done, according to the order and practice of the Church of England, and set forth in the Prayer-book, by instructing all scholars, without exception, who are admitted into the schools, in the Catechism of the Church of England. This is, therefore, exactly what is provided for under the terms of union.
>
> If any schools have been admitted into union contrary to the express provisions of the charter, the fact undoubtedly calls for explanation and correction; but it can supply no reason for setting aside or relaxing these provisions. This, indeed, could only be done at the expense of making the society cease to be a society of the Church of England.
>
> I have myself placed a school in union with the National Society. I could not have done so if I had been aware at the time that any such exceptions as Mr. Chester specifies were admitted. I did it upon the faith that the committee of the society neither had permitted, nor would permit, *so far as in them lies*, the provisions of the charter and requirements of the terms of union to be set aside or placed in any manner of doubt, in any one case; and this will, I fully trust, be found to be the fact.
>
> I submit that, so long as the charter and the terms of union exist, it is simply impossible for the governing body of the society to assent to what Mr. Chester proposes. I submit further, that it is also simply impossible for the parochial clergy to be parties to an arrangement which would in every case, have the effect of turning them out of their own parish schools.
>
> I have never doubted that the interference of the Committee of Council on Education with the general management of the parish schools of the Church of England would, very speedily, display itself under the particular aspect of an interference with the teaching of the Church in these schools.
>
> Mr. Chester's letter is, for many reasons, a very significant document. I hope it will be also an effective warning.

The news of the week furnishes another strong item in illustration of what is doing to extend the scope and operation of the Church in England. It is the Thirty-second Annual Report of the Commissioners for Building New Churches; from which it appears that in the course of the year 22 churches have, by the aid of grants from the Society, been completed, in which accommodation has been provided for 13,658 persons, including 9,347 free seats for the use of the poor, so far as the same can be at this time exactly ascertained. It appears that in the whole, 519 churches have now been completed, and provision has therein been made for 532,637 persons, including 314,979 free seats for the use of the poor. There are 28 new churches in the course of erection to which the commissioners have made conditional grants of money, including one in Oakley-square, St. Pancras, in which accommodation is to be afforded for 1,240 persons—690 in pews, and 550 in free seats. The estimated expenses are £8,000.

The Bishop of Lichfield has lately put forth an appeal to his clergy and laity in behalf of the Diocesan Church Extension Society, and a series of meetings on the subject has just been begun at the Cathedral. The first meeting was distinguished by a strange mutilation of the service, of which the following account is given in the *Guardian*:

> All was according to the rule to the close of the morning prayer, when, the Bishop having ascended the pulpit, and appearing rather puzzled with the arrangements, after some delay a portion of the metrical version of the 84th Psalm was sung. At the conclusion of his discourse the Bishop descended, and headed a procession of archdeacons, canons, prebendaries, and minor canons, to the altar, and commenced the offertory sentences, administering the holy communion according to the usual manner. But the rest of the ante-communion office, viz., the Lord's Prayer, from which the text was taken, the Collects, the Ten Commandments, the Epistle and Gospel, and the Nicene Creed, were entirely omitted.

The annual meeting of the Manchester Diocesan Church Building Society was lately held, the Bishop of Manchester presiding. The attendance is said to have been exceedingly meagre, not more than fifty persons besides the clergy being present. The Rt. Rev. Prelate said he attributed the smallness of the assembly to the insufficiency of the notice, not to any want of interest in the cause. He had held 170 confirmations since he had been in the Diocese, and had generally found many young persons anxious to be in full communion with the Church; and on many occasions he had noticed an earnest desire to have the ministrations of the Church more widely extended: he had known great sacrifices to be made by the poor with that intent: and therefore, though sorry to see so few present, he was not disappointed nor discouraged.

St. John's church, Buglawton, has just been beautifully decorated by the completion of its chancel window. The *Chester Courant* gives the following account of the workmanship, which we dare be known to think interesting, notwithstanding the sneers that pietistic dulness has vented at Ecclesiology:

> The window previously contained a very fine copy in glass of Rubens' "Descent from the Cross," which, with other elaborate portions of the window, was the gift of Mr. Thomas Johnson, of Bank House. There being, however, a want of uniformity in the general aspect of the window, it was resolved, with the donor's permission, to have the whole re-arranged under the direction of Messrs. Powell and Son. The beautiful "Descent from the Cross" was retained as a medallion, and in the opposite compartment of the window (which is one of strictly Norman form of two lights and an upper semicircular compartment) is introduced a medallion of similar size and form, containing a faithful copy of the "Entombment," by Tintoretto. It is impossible to speak too highly of the exquisite finish and rich pictorial effect of these two kindred works. In the upper compartment is represented the "Ascension" by the single figure of the Saviour (copied from Rubens' celebrated picture) rising in the centre of a circle of azure. The filling up of the picture consists of beautiful scroll and diamond work of the purest design, surrounded by a rich border of blue, white, and gold-colored foliage on a ground of ruby. The whole work reflects the highest credit on the artistic skill and taste of the designers; and we understand that the cost of the window has been so moderate as to surprise many persons who have had the opportunity of examining and admiring its excellent workmanship.

A very handsome ormolu candelabrum has been suspended from the ceiling of the church in the hamlet of Chalford, Gloucestershire, "in memory of John Hooper, D.D., Bishop of Gloucester and Worcester, and martyr for the truth of God. Born A.D. 1495. Burned to death for Christ's sake in the reign of Queen Mary, at the instigation of her Popish Bishops, Bonner and Gardiner, who condemned Hooper for maintaining in their purity and integrity the sacred verities of the Christian faith."

The foundation-stone of a new church has been laid at Lincoln, which is to be built at the sole expense of the Rev. Richard Sibthorp, and is to be called the chapel of St. Anna.

It is said that the Bishop of St. David's has revived Archdiaconal visitations throughout his Diocese; and has also given a great impulse to Church extension and the erection of schools.

The annual election of the churchwardens for Dr. Hook's parish at Leeds took place on the 31st ult. The business is said to have been done up in 15 minutes. The opening remarks of Dr. Hook, as reported in the *Leeds Intelligencer*, are curious as showing how things work under that incomparable vicar:

> In opening the business the vicar said, during the last ten years he had had the advantage of being able to nominate Mr. W. M. Maude as his churchwarden, who for several years before that had been an active member of the committee appointed for re-building the parish church. When he considered that there were no church-rates levied in this parish, and that the churchwarden was obliged to pay the expenses of the church out of his own pocket, or else out of the charitable contributions of his friends, he felt very much indebted to Mr. Maude, not only for the very efficient manner in which he had discharged his duty while in office ten years, but for undertaking the office at all. He was happy to say that he had been successful in persuading Mr. Christopher Empson to take office as his churchwarden for the year ensuing. He then declared himself ready to receive any lists which were intended to be brought forward on this occasion, observing, however, that it was preferable to appoint members of the congregation as churchwardens. Sixteen or seventeen years ago, persons were appointed to serve the office who were not members of the church, but their supporters most honorably came forward to give them the necessary assistance, and collections were made in several Dissenting chapels to defray the expenses of the parish church—an arrangement which was very acceptable to him (the vicar), as it saved the congregation of the parish church considerable expense, and the business of the church was managed by the vicar's churchwarden. Of late years members of the congregation and communicants had been elected churchwardens, and they had felt themselves bound to come forward and supply the necessary funds. When persons supplied the means, according to the principles of fairness and justice, and the English Constitution, it was always considered to be their right to nominate the persons in whose hands they would place their affairs. Of course the funds were withheld if persons not acceptable to those who paid the money were not appointed. He made these observations to show the necessity for having a list of persons who would have the confidence of those who would supply the funds necessary for the church.

It is said that the consecration of Dr. Jackson is to take place at Lambeth on the 5th of May.

A statement is going the round of the papers to the effect that the vestry of St. Martin's-in-the-field have decided on rejecting Sir Walter James' munificent proposal to endow a Chapel of Ease in the parish for the use of the poor, the plea being that Sir Walter, being a High Churchman, will probably appoint a High Church clergyman to the chapel.

The *Record* appears to be in a parlous way: it complains that "the rejection of Mr. Hayward by the Bishop of Ripon has hardly excited the attention among pious Churchmen which the importance of the case demands." By way of proving his competency to have a voice in the question, the editor states the case of the doctrine of baptismal regeneration in the following terms:

Henceforth it is to be a doctrine of faith, that Abraham, David, the Thief on the cross, and Mrs. Fry, died unregenerated, and that Voltaire, Cæsar Borgia, and Rush, the murderer, and all the Legrees of the slave States, are alike regenerate.

Ireland.—It is reported that, through the exertions of the Dean, Daily Choral Service has been instituted in St. Mary's Cathedral, Limerick.

The publication of a memorial to the Queen, from Dr. Ryall, the Vice President, and the Council for the Queen's College at Cork, has brought to light an unpleasant contest between the authorities, which is alleged to endanger the institution itself. The President is charged by the memorialists with a despotic use of his authority. He will not attend the deliberations of the council, yet he claims and exercises an arbitrary and unqualified veto on their resolutions; he draws his pen through their minutes, and insists that he alone is authorized to carry on the correspondence of the college, and he draws it up without any communication with the council.

Australia.—Two very important meetings took place in the months of November and December last, in this remote but interesting branch of the Church. The first was a meeting of the Clergy and Lay Representatives of the Diocese of Newcastle, New South Wales, held at the Town of Morpeth. The Right Reverend the Bishop of Newcastle presided, and from the report of his masterly address delivered on the occasion, which we find in the *Colonial Church Chronicle*, we have made the following extracts, possessing as they do a peculiar interest for our own Church. Alluding to the occasion as being one of deep interest and anxiety to the Church—an anxiety having reference to the tone and management of their meeting, his inexperience in presiding over such a deliberation, and their inexperience in meeting thus to take public counsel together—he proceeded to consider the various points of the business they had to consider, and dwelt strongly upon its being of an entirely preliminary character. The cause of the movement being the disadvantageous position of the Church in those colonies—the object being relief from those disadvantages.

Reviewing carefully the discussions which had taken place recently in the English Parliament on this subject, the nature and bearing of Mr. Gladstone's Bill, and particularly the opinions expressed by Sir John Pakington and the Attorney General, on the disadvantages of the Colonial Church, and the extension or not of the Ecclesiastical statutes of Henry VIII to the Colonies, the Rt. Rev. Prelate then alluded briefly to the difficulties which beset them in the Colony by reason of the differences of opinion which existed with respect to particular points in the constitution of synods and conventions—differences which would throw much difficulty in the way of obtaining the prayer of their petitions to the throne. The British Government would, under these existing differences, be reduced to the necessity of adopting one of three different courses. 1st, They might reply, "You must remain as you are, we will do nothing in the matter." 2d, "We will leave you to yourselves, Her Majesty giving up her authority as supreme governor of the Church in the colonies—all doubts and obstacles in the way of your assembling in synods or regulating your own Church affairs are thus removed, you must now settle among yourselves your own form of Church constitution?" 3d, "We wish to aid you in this most important matter, and promote the efficiency and more extended usefulness of your Church, but you differ so much among yourselves, that we must inquire into the state of your Church before we can legislate for you." The first course was fortunately opposed by the Colonial Minister. The second, if adopted, which was not probable, would be most disastrous to the cause, as having a tendency to set up a distinct Church in each diocese. The last course, that of appointing a royal commission, seemed to him to be the most likely course which the Government would pursue, and also the most desirable for the interests of the Colonial Church. The subject had been frequently mentioned in both Houses of Parliament, and all which he had seen reported as the statements of influential persons in England, of very different schools and parties, had confirmed him in the opinion that a royal commission of inquiry was the first step to be desired towards the final settlement of their Church. And he rejoiced to say he was sustained in this opinion by their Metropolitan, who previous to sailing for England had stated that if in a position to recommend a course of proceeding, he should have advised the appointment of such a commission previous to the initiation of parliamentary proceedings. Such was the great object their Metropolitan desired to effect while in England, and he hoped the petition about to be submitted to them might be unanimously voted and numerously signed, so as to strengthen the hands of their Metropolitan in his endeavors. The petition as agreed on by the Rt. Rev. Prelate and the senior clergy was then read, the main points of which are contained in the following passage: "That your petitioners desire most humbly to express their conviction that any constitution for the well ordering of their Church should be so framed as to secure—1, The maintenance of your Majesty's supremacy. 2, The integral union of the Church of England throughout your Majesty's dominions. 3, A general uniformity of constitution for the Church of England in all the British colonies. That the framing of a constitution which shall secure these three general blessings for the Church of England throughout the British colonies, requires the ability and experience of learned and impartial men, thoroughly conversant with questions of this nature; your petitioners therefore entreat your Majesty to appoint a royal commission," &c. After explaining the statement of grievance contained in the petition to be, the circumstance that they had no complete body of laws for the well ordering of the Church, which arose from the fact of the Ecclesiastical laws of England being in a great measure inapplicable to the Colonial Church, inasmuch as they had no Ecclesiastical courts in the colony; he illustrated the false position into which the Colonial Bishops were thus placed by the only case of discipline which had occurred in his diocese during the five years of his episcopate, which had occasioned him much anxiety and distress. After much consideration he offered the party the alternative of sending in to the Registry Office before a certain day his license to officiate, or of being tried by a commission which he should appoint. The license was sent in, and thus the matter ended—and he hoped he might never again be obliged to attempt to carry out any case of discipline by a powerless commission. Briefly alluding to the endeavor made in the petition to quiet the fears of any who might suppose that they were seeking for themselves any peculiar provision which would make the Church of England a politically dominant Church, which would be contrary to the acknowledged principle in the government of the colony, the political equality of all religious communions; the Rt. Rev. Prelate then entered into a masterly exposition of the question of the Queen's Supremacy. This passage is too long to permit our quoting it at length, but we must find space for one paragraph, in which he speaks in a most complimentary manner of our Mr. Hoffman's work on the Ecclesiastical Laws of the United States. "The great lawyers, Lord Coke and Judge Foster, have argued the case most powerfully in favor of the King's prerogative; the great divines, Bishop Gibson and Bishop Stillingfleet, have argued certainly as powerfully in favor of the rights of the Church; and in Hoffman's admirable work on the Ecclesiastical Laws of the American Church, the author, himself an eminent Judge, has delivered it as his opinion, that on the most difficult point of constitutional and ecclesiastical law, the great divines have overmastered the great lawyers."

The second meeting above alluded to, was the one held at Adelaide on the 30th December, an abstract report of which appears in the *Guardian* as condensed from the *Adelaide Observer*. The Bishop's Pastoral delivered on the occasion contains a summary of the difficulties of his position and the toils under which the Church labors. "To the denial of aid by the State to any form of Christian worship, we undoubtedly owe the organization which has called us together this day, of which I will at present only remark, that it has received the praise of 'caution and moderation,' from those in England who are well qualified to judge; and that it may possibly form one link in the chain of circumstances which shall restore the long-lost synodal action of our mother Church upon the primitive model, truly Scriptural, and therefore truly Catholic." It is gratifying to find, that notwithstanding the confusion caused by the gold discovery, subscriptions were raised during the year, for Church purposes, more than equal to the amount paid by the State in aid of stipends. In speaking of the experiment to organize a diocesan ecclesiastical polity on a wider basis than that of Convocation in England, the Rt. Rev. Prelate said, that it was serious in itself as concerned his diocese, and more so in its collateral effects upon ecclesiastical legislation in England and the other Colonial Churches. With reference to the admission of the Lay element, the following remarks are worthy of every Churchman's consideration: "That full communion should be the indispensable qualification for every representative, I believe to be in accordance with Scripture, apostolic practice, primitive tradition, and the concurrent consent of every portion, however fragmentary, of the Christian Church. When, therefore, the Laymen first chosen to represent the various congregations in the Conference unanimously voted for habitual communion as the indispensable qualification for representatives, I felt that the cause of Church order was safe, and that by the blessing of God upon our labors, some fruit to His glory would redound. This view is fortified by the experience of the American Church. With this safeguard, then, I am inclined to think that the functions of Laymen in the visible Church are of much wider extent than members of our communion at home are commonly wont to acknowledge. The whole body of believers is emphatically a 'royal priesthood.' I see no reason why Christian men, though they be not in holy orders, may not be right fully employed concurrently with the Clergy, not only in the secular concerns of the Church, but in the preservation of ecclesiastical discipline, the enactment of canons binding upon both Clergy and Laity, the trial of offenses by Church officers, and even the affirmation of doctrinal statements propounded for their acceptance by their spiritual guides." The business of the assembly occupied two days, during which much important business of organization was completed, and a warm discussion on the provisions of Mr. Gladstone's bill took place, terminating by a resolution passed *mem. con.* approving the general purport of the bill, and expressing a conviction that nothing should therein, or in any other bill, be enacted endangering the diocesan and provincial constitution of the Colonial Churches, nor their subordination as the last resort, to the Crown and See of Canterbury.

FOREIGN.

The arrival of the *Arabia* and *Humboldt* has put us in possession of our foreign exchanges up to the 11th instant. The general character of the news contained in these journals is interesting; although there is no prominent topic of great importance, except the fact of the birth of another prince on the 7th inst. at Buckingham Palace; the latest bulletin issued on the morning of the 11th reports Her Majesty and the Royal Infant as both doing well.

England.—In the House of Commons on the 4th, Lord John Russell stated the intentions of Government with regard to the important subject of Education. He traced briefly the origin of the differences which had arisen, in the course of the extension of the school system by the National Society and the British and Foreign School Society, and the Dissenters, and stated as one gratifying result of these differences, that in the year 1851, there were no less than 44,898 schools, and 2,201,473 pupils receiving education, in various parts of the kingdom; that the working classes had contributed in pence half a million per annum in aid of this object. He explained the manner in which religious instruction is administered under the present plan, and proceeding to the consideration of a purely secular system, he saw so many objectionable qualities in it that he could not consent to offer it as a substitute. At the same time he recognized the great principles of religious equality, and was prepared to extend it to Education. In corporate towns, it was proposed to raise a school rate, to be agreed to by a majority of two-thirds of the Town Council, and to be distributed by a committee, not merely for the support of old or new schools, but in aid of the efforts of benevolent individuals and of the parents themselves who would have full power to withdraw their children from any school to the religious instruction of which they might be opposed. When no municipal corporations existed, it was proposed to give a certain sum per head for each child attending schools, and to make provision for places where there were no means for the maintenance of such establishments. It was contemplated to make existing charitable bequests subservient to the purposes of education by vesting power in the Committee of Privy Council to deal with a certain class of bequests, by bringing suits for their better distribution. The subjects of Science and Art were to be considered by the proposal that the sums now granted to the Schools of Design and for the purposes of Science should be united in one department, under the Board of Trade. With regard to the Universities nothing was proposed until the sentiments and suggestions of those bodies should be more fully heard. At the same time it was considered that something should be done with regard to Oxford. Power should be given to the Professors to share in its government; a more full and free admission should be given to the teaching of the University; and the restrictions upon the admission of persons to University honors and emoluments should be relaxed. That a portion of the funds of the University should be turned to the purposes of Education. The report of the Commissioners with respect to Cambridge was satisfactory. But if the Government should be disappointed in its hopes that both Universities would voluntarily conform themselves to the requirements of the times, then measures for that purpose must be laid before Parliament. Sir H. Inglis considered the scheme altogether impracticable. Mr. Plume advocated the necessity of a compulsory system of Education for the lower classes. Mr. Gladstone defended Oxford, but was willing to admit, that much required to be done. Leave was given to bring in the Bill. On the 5th, Mr. Phillmore moved for leave to bring in a bill to alter and amend the laws respecting Church rates, and Sir W. Clay gave notice that he should submit a motion for the entire abolition of Church rates. Mr. Willson Patten resigned the office of Chairman of Committees in consequence of ill health. Mr. H. Brown brought the subject of railway accidents before the house. Leave was given to Mr. Goulburn to bring in a bill for the future regulation, management, and permanent endowment of the College of Christ in Brecon. On the 9th, Lord John Russell said it was the intention of Government to appoint Commission for the purpose of inquiring into the reform of the corporation of London.

Ireland.—The great exodus is still an absorbing topic of remark to the press and is regarded with some alarm by the agriculturists; it is said that it will be necessary for the Irish farmer to import laborers to reap his crops, for in Ireland they cannot be had for any money that his produce would enable him to pay. There had been two more fatal collisions in the Irish channel.

France.—The *Gazette des Tribunaux* publishes an opinion on the question of religious marriage by M. Dupin. The greater part of this opinion turns upon points of law. In conclusion M. Dupin says:

> The question is whether, because the nuptial benediction is a sacrament temporal, Sovereigns are to abandon to the Church all the civil jurisprudence relative to marriage. This is what will never be conceded by French legists and Magistrates to the Ultramontanes. If they could give way on this point the result would be that everything regarding marriage, and consequently the civil condition of persons, would be under the control of ecclesiastical authority. Our laws will not admit of this; they lead to the very opposite. One of the first, the most powerful, the most useful effects of the revolution of 1798, was to secularize legislation. The legislator has particularly declared that the law considers marriage only as a civil contract. In this, the authors of our laws have only marked a just separation between the temporal power and religious authority.

The *Univers* asserts that in every civilized country but France, religious marriage is obligatory. The *Moniteur* contains the following:

> Efforts are being made to persuade the public that the Government intends proposing a modification in the civil portion of the marriage ceremony. There is no foundation for the rumor. The experience of 60 years has confirmed the wisdom of our civil legislation in that important matter.

A *projet de loi* is under consideration of the Council of State, to grant a pension to the Widow of Marshal Ney, with arrears from the day of his execution. The amount of these arrears is calculated at 336,000f.

The *Moniteur* publishes an Imperial decree appointing M. Marchand (du Nord) and General Carrelet Senators, and MM. Villemain and Dubessey, Councillors of State, to fulfil the mission ordered by the decree of the 5th ult. That decree ordered the suppression of the Inspectors-General of Police in the departments, and described the mission of the "high functionaries" appointed in their stead in the following terms: "To travel about the empire, to inquire of abuses to be suppressed, ameliorations to be realized, and to study with care the state of men's minds, the tendency of opinion, and the wants of the country."

Monseigneur Garibaldi the Pope's Nuncio had received an encyclical letter addressed to the Cardinals, Archbishops and Bishops of France. From the tenor of this letter, it appears that the Pope has taken the part of the Ultramontaine party in France against the Gallican party. It is a complete triumph to the *Univers* over the Archbishop of Paris and the other members of the Episcopacy who have supported his views, and has resulted in the withdrawal of the interdict imposed by the Archbishop on the *Univers*. Although the quarrel has apparently been brought to a conclusion by the Pope's decision, it is generally believed that the schism is not at an end. While the hopes of the Ultramontane party are raised to a high pitch of late by the support given to them by the Government, and while their success appears almost complete by this decision of the Pope, the Government would seem to have turned against them by the determination of Louis Napoleon not to make any change in the law respecting marriage, a triumph almost as great to the secular and Gallican party. This sudden change of spirit in the Government is calculated to give offense to the Church party, and many of the priesthood regard this act of Louis Napoleon as an unfolding of his selfish policy. In the meantime it is a remarkable fact, that at a period when political journalism is reduced to a nonentity, a religious journal is raised to a pitch of glory which no Lay writer ever imagined in his wildest dreams, and is actually accorded by the Pope himself an enormous triumph over half the Bishops of France headed by the Archbishop of Paris.

Austria.—A Vienna letter in the *Cologne Gazette* says: "Lord Westmoreland, a few days back, presented a note relative to the question of the refugees. This document, which is of a most amicable character, declares that 'if the English Constitution is opposed to the expulsion of those persons, the English Government will, however, take every precaution to prevent them engaging in plots, and particularly in any in which Kossuth and Mazzini take part. If any indications of a plot come to its knowledge, it will immediately have the authors of it prosecuted before the proper tribunals.' Such is the purport of the note; and letters from London state that the police has had a complete list of the refugees made out, with their occupations and residences. On the other hand, the representations made by England on the subject of the sequestration of the property of the Lombard refugees have been formally rejected." The *Constitutionnel* says: "Letters from Vienna have brought to Milan intelligence which has produced the greatest sensation. They affirm as positive, that after a deliberation of the whole Imperial family, the young Emperor of Austria has adopted the following resolutions relative to the Lombardo-Venetian kingdom: 1st, the substitution of the civil authority for the military power; 2d, a full amnesty to the refugees, on condition of their immediately returning home; and 3dly, the replacement of Marshal Radetzky, who is to be placed on the retired list, with the title of Prince of the Blood, in recompense for his long and loyal services." The *Correspondence Particuliere* of Turin, without affirming the accuracy of those details, gives it as certain that the Cabinet of Vienna has decided to show clemency in Lombardy, and adds that some people feel happy in attributing this good change to the advice of France.

NEW PUBLICATIONS.

Memoirs of Elizabeth, second Queen-Regent of England and Ireland, by Agnes Strickland. 8mo. pp. 583. Blanchard & Lea, Philadelphia.

We have spoken several times of Miss Strickland's History of the Queens of England, and need not comment further at the present time. Suffice it therefore to say that the volume before us is detached from that work, and presents in a single volume, without abridgment or mutilation, the History of Queen Elizabeth and her reign. The life of this celebrated woman, undoubtedly the most distinguished Female Sovereign of modern times, prepared by Miss Strickland's almost magic pen, and presented in the very excellent and readable form in which this volume is issued, is a treat for the lovers of history that cannot often be expected. In publishing it in its detached form, the publishers have conferred a great favor upon the reading public, and will doubtless be well rewarded. The work is for sale at J. Wiley's, Bookseller and Publisher, No. 167 Broadway.

The Old Man's Bride, by T. S. Arthur. 16mo. pp. 347. Charles Scribner.

Another gem from the pen of Arthur. Like all his works, The Old Man's Bride is a life-like picture; seeking not for exaggeration in depicting human feeling and passion, he draws a faithful likeness of life, clothed only in the beautiful garments of his pure chaste style, and always inculcating a healthful moral, a something by which all may profit. We need not give the plot of his story; the name alone tells it all. It is published in a very beautiful and readable form, with pure white paper and clear type.

The Bourbon Prince. The history of the Royal Dauphin, Louis XVII of France. 16 mo. pp. 202. Harper & Brothers.

This book, though anonymous, bears the impress of good authority, as it pretends to be little more or less than a condensation of De Beauchisnis Louis XVII, entitled "Sa Vie Son Agonie, Sa Mort."

In French History, there is not a chapter that commands such universal interest as that which relates to Louis XVII; nor one in which there is involved so much doubt and uncertainty; but being one which at the present time is exciting so much interest and attention among us, we doubt not that the little work before us will be well received by the public. It is well written, and presents the narrative in a clear and comprehensive form. We cannot pronounce upon the accuracy of the Historical Narrative, as that would lead us into the controversy on the subject, which we prefer to leave, and abide by the decision of the public.

The Spirit Rappings, Mesmerism, Clairvoyance, &c., calmly considered and Exposed; by Rev. James Porter, A. M. Geo. C. Brand, Boston; for sale by Carlton & Philips, 200 Mulberry street, New York.

This little pamphlet is well written, and hits some very hard raps at this master-piece of humbugery. We welcome it as we welcome everything devoted to the same end, and especially when we read the sorry accounts that are daily furnished us of the sad results of this system of blasphemous iniquity—when we hear of the young and talented, the aged and influential, fathers and mothers of families, sons and daughters, the prop of aged parents, carried away by it until the mad-house is their home. What an awful judgment must hang over the guilty ones!

Of Periodicals we beg to acknowledge the receipt of

Bibliotheca Sacra and American Biblical Repository for April. Our space at present forbids any remarks upon this book. Contents: Autobiography of Dr. Karl Gottliebk Bretschneider; Interpretation of the Twenty-eighth Chapter of Job; Lucian and Christianity; Review of Riley's Translation of the Comedies of Plantus; Humored Features of the Hebrew Law; The Distinctive Idea of Preaching; Dr. Alexander's Moral Science. It is published by W. F. Draper & Brother, Andover; and John Snow, London.

The American Journal of the Medical Science, edited by Isaac Hays, M. D., for April. This number of this well known quarterly contains much of interest. It is a work which should be in the hands of not only every physician, but of every one that is at all interested in the in the study of himself and the science of medicine.

Littell's Living Age.—This excellent Magazine has made its appearance in an entirely new form and dress.

Blackwood's Edinburgh Magazine for April, published by Leonard Scott & Co. Contents: Temperance and Teetotal Societies; John Rantoul, or the Fragment of the Wreck; A Modern French Comedy; Lombardy and its Irrigation; Lady Lee's Widowhood; Twenty Years in the Philippine Islands; Hints for Legislation.

Harper's Magazine for May, is as usual, overflowing with good things. The present number closes its third year, and its circulation has reached the unprecedented extent of 118,000.

The National Magazine for May contains many articles of excellence and interest.

* * *

The Rev. Dr. M'Murray has completed his Mission to the Church in the United States in behalf of Trinity College, Toronto, and returned to Canada. We are rejoiced to know that he was *universally* received by the Clergy and Laity of our Church, to whom he presented the interesting and important object wherewith he was charged, with the utmost kindness and good will, and that unusual facilities were cheerfully afforded him in the collection of funds. The exact amount contributed we have not learned. It will soon appear in the Acknowledgment of the Authorities of the College. In the prosecution of his work, Dr. M'Murray has not only evinced signal ability, but has commended himself strongly to all hearts by his deep earnestness conjoined with great discretion, and unfailing amiability and courtesy. He carries back with him not only the contributions of American Churchmen for the College, and their best wishes for its prosperity, but also their high regard for himself personally, and their fervent prayers for the welfare of the sister Church of which he was the able representative, and of the venerable Prelate—the honored friend of Bishop Hobart—to whose wisdom and zeal and energy, Trinity College, under God, owes its existence.

CLERICAL CHANGES.

The Rev. M. Van Rensselaer, having removed from Mount Morris, Livingston county, to Oxford, Chenango county, N. Y., requests his letters and papers to be directed accordingly.

DIED,

April 20th, after a short illness, in the 50th year of her age, Caroline A. Smith, daughter of the late Daniel D. Smith. Her remains were interred in Greenwood.

Suddenly, at Orange, Essex county, N. J., April 13, Mr. William H. Lortor, in the 53d year of his age.

At a meeting of the Vestry of the church of the Messiah, Brooklyn, held on the 13th inst., the following preamble and resolutions were unanimously adopted:

Whereas, it hath pleased the wise Disposer of all events to move from the scene of his earthly labors, our dear friend and colleague the late Benjamin P. Watrous, Junior Warden of this Parish, be it therefore

Resolved, That whilst we deeply deplore the loss which we and our Parish have sustained, we nevertheless bow with submission to the will of the Most High, feeling persuaded that He hath taken home to himself the immortal part of our deceased friend.

Resolved, That the Members of this Vestry express to his bereaved partner the most lively sympathy with her in this her hour of sorrow, and the deepest solicitude for her future welfare, and that of her children.

Resolved, That these resolutions be published in the Church papers of New York, and that a copy of them be transmitted to the relict of the deceased by the Clerk of the Vestry.

Robert J. Walker, *Rector.*

B. J. Hathaway, *Clerk Pro. Tem. of Vestry.*

NOTICES.

The corner stone of the church of the Ascension, South Brooklyn, will be laid with the usual ceremonies, on Thursday, May 5 (Feast of the Ascension), at 4 o'clock, P.M.

The clergy of Brooklyn, New York and vicinity, are particularly invited to be present, and to bring their surplices. They are requested to meet at the Hall of the church of the Ascension (northwest corner of Sackett and Court streets), at 3½ o'clock, P.M.

The Festival of the Ascension will be duly celebrated in Trinity church, at 9 o'clock A.M., with the full service, and the administration of the Holy Communion.

St. Ann's Church for Deaf Mutes, Rev. Thos. Gallaudet, rector. The services of this church are held in the small chapel of the University on Washington Square, *with the voice*, at 10½ A.M., and *in the sign language* at 4 P.M. This course has been adopted that the relations and personal friends of deaf mutes may have the opportunity of being united in one parish. When the proposed church is built, it is contemplated to have evening service also with the voice.

A female singer is much needed at the morning service.

Christ P. E. Church, the Rev. C. H. Halsey, rector.—The congregation of Christ church, will worship in the large chapel of the University, Washington Square, on Sunday the 17th inst., and on Sundays following; during the erection of their church edifice on 18th street, west of 5th avenue.

Service at 10½ A. M. and 4 P. M., until further notice.

April 13, 1853–tf

ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges the receipt of the following alms:

Thro' Thos. N. Stanford, Esq.: $12 50 from the S. S. of St. Lukes, Germantown, Pa., for Sunday Schools in Minn.; $12 50 from do. for Sunday Schools among Indians; $15 from several members of St. Thomas, Whitemarsh; $1 from S. of Troy, N. Y., for Indians; $20 from St. Timothys, Catonsville, Md., for do.; 8 59 from Grace, Jersey city, for Chippeways; $25 from Rev. A. Smedes, of Raleigh, N. C., for the Indian mission.

J. Lloyd Breck,

April 8, 1853. for the Minnesota and Chippeway Mission.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Pauls, Cincinnati, Rev. Jno. W. Clark, $14; St. Andrews, Walden, Rev. J. W. Stewart, $4; Josiah Collins, Scuppernong, N. C., sub., $2. Total $20.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treasurer and Agent,

April 20, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Pauls, Cincinnati, Rev. John W. Clark, $14 04; St. Andrews, Walden, Rev. J. W. Stewart, $3; S. S. children of St. John's, Camden, N. J., Rev. Elvin K. Smith, $3 50; Josiah Collins, Scuppernong, N. C., sub., 1. Total $21 54.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treasurer and Agent,

April 20, 1853. 20 John street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Amos Palmer, Esq., of Morris, don., $10; St. Marks, Malone, Rev. A. C. Treadway, $5; Female Missionary Association of St. Pauls chapel, N. Y., Mrs. Berrian, Treasurer, $63; St. Georges, Astoria, Rev. T. R. Chipman, $13 05. Total 91 05.

C. N. S. Rowland, Treasurer, 55 Water street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16–1y No. 21 Park Place, and 18 Murray street.

IN PRESS, and will soon be published by STANFORD & SWORDS of this city, THE GENIUS AND MISSION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES. By Rev. Calvin Colton, LL.D., Professor of Public Economy, Trinity College.

ORGANIST.—An organist of the highest attainments and religious character desires an engagement. Reference is made to Dr. Edward Hodges, Trinity church, New York. Address *Felix*, at the office of this paper. ap30–2t$

THIRD THOUSAND.—THE RECTOR OF ST. BARDOLPH'S; or, Superannuated. By F. W. SHELTON, A. M., Author of "Salander and the Dragon." 1 vol. 12mo., price $1.

Though its hero is a parson, the story is not what is technically called a "religious novel." It is far, however, from being an irreligious one. Mr. Shelton, while giving his satire full play with the oddities of human nature, the humors of the choir, the scandal of the tea-table, the eccentricities of parsons, the petty annoyances to which the Rector is subjected from carping parishioners, the potency of *crack sermons*, knows how to treat sacred things with becoming respect.—*Literary World.*

We knew this must be a book worth reading when we saw the author's name. His pen makes marks that we love to see.—*New York Observer.*

What most strikes one in this book is the quiet, penetrative, microscopic analysis of character. The author daguerreotypes. There are all sorts of people in this book: American Mrs. Jellabys, who "keeps their eyes fixed on Africa;" Dorcas Society people; volunteer female choristers; the advisers, theologians, polemicals and outside chantarians, and all are well painted by that exquisite pen which warned us in "Salander," and delights us in "*Letters from up the River.*"—*Knickerbocker.*

This simple but beautiful sketch is worthy a place in literature by the side of the "Vicar of Wakefield" and the "Poor Vicar."—*Newburyport Herald.*

Almost another Vicar, as described by Zschokke or Goldsmith.—*Evening Mirror.*

Characterized by the peculiarities of this favorite and delightful writer.—*Express.*

There is a good deal of the texture of Episcopacy running through the book, and one or two very hard things are said of Calvinism; but the latter things may be forgiven, on the ground that the writer does not seem to have been well read-up in Calvinistic theology. Take it altogether, it is very true to the real life of many of the clergy.—*Presbyterian.*

If any one loves a quiet, simple narrative—a kind of combination of Goldsmith and Miss Edgeworth, but a first stratum below the combination—this book will suit his or her taste.—*New Orleans Daily Crescent.*

Mr. Shelton is a charming writer, and this is his best book yet.—*National Democrat.*

One whose writings discover a profound knowledge of men and things.—*Albany Argus.*

He has a ready and inexhaustible fund of humor in the genuine article, pure and fresh as the honey from Mount Hybla.—*Mobile Advertiser.*

This volume has a thousand hits.—*Portland Christian Mirror.*

The venerable rector has a kind of Vicar of Wakefield simplicity. It would be a good book for every church library, and not a few would find their lineaments reflected in its life-like pages.—*N. Y. Evangelist.*

The characters are sharply cut, and stand out with a prominence that mark the hand of a master.—*Daily.*

We are glad once more to take up a book by the author of Salander. He is an original thinker and a vigorous writer, and his works have always some hidden meaning or moral that exercises the reader's ingenuity.—*St. Louis Presbyterian.*

Just published by CHARLES SCRIBNER, 145 Nassau street, New York. ap23–2t

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.

The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.

All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16–3m

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.

This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.

The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.

Parents and sponsors are invited to call and examine our arrangements.
ap23–6m WM. B. STOUGHTON.

POETRY.

For The Churchman.

SORROW, LOVE AND GLORY.

BY GEORGE A. CROOKE, A.M.

"The mystery of the cross is to be learned under the cross."
—Bishop Wilson's "*Sacra Privata.*"

Would you know the deepest sorrow
Human heart did ever know?
Fancy's glass you need not borrow
To behold a real woe.
He *felt* this, by man afflicted,
And by traitors bought and sold,
While His countenance depicted
Love which never can be told.
Would you have this grief unfolded?
Greater none has ever been—
At the cross of Christ behold it!
There it only can be seen.

Would you know what's strong affection,
Which the world so seldom knows?—
It's the love which, in rejection,
Still more pure and warmly flows.
It's the tide which gushes ever
From the heart of Christ, on high;
From that fount it ceases never,
Ever flowing—never dry.
If you seek it, you can have it
Without purchase—without loss—
There, behold it! He who gave it
Still bestows it at the cross.

Would you know the highest glory
Angels tongues can ever tell?
Greater none is read in story—
'Tis the triumph over hell.
If you will but join that army,
Which with hell doth wage the strife,
And 'gainst fiends, who seek to harm you,
Fight *the good fight*, all your life,
Take your armor, then, and therefore,
Like a soldier, take your ground;
Lo! the implements of warfare
Lying at the cross are found.

EX-GOVERNOR WILLIAMS.

We observed some weeks ago, with very great regret, the death of this eminent magistrate and most estimable man; and have been looking ever since to receive such points of authentic information as would enable us to make some suitable and becoming notice of him. This was partly supplied last week by an article in the *New York Daily Times*, and what was chiefly wanting in that, for our use, has since been made up to us through the favor of a private correspondent.

The Hon. Charles K. Williams, LL. D., died at his residence in Rutland, Vermont, the 9th of March, at the age of 71. His death is supposed to have been occasioned by a disease of the heart. On the day of his death he made no complaints of being specially unwell; retired about 9 o'clock at night, and was found lifeless in his bed an hour afterwards.

Governor Williams was born at Cambridge, Massachusetts, on the 24th of January, 1782. He was the youngest son of the Rev. Samuel Williams, D. D., a Congregational minister, and favorably known as the Author of a History of Vermont. Having graduated at Williams College, he returned to Rutland, where his father lived, entered upon the study of the law, and was admitted to the bar in 1803. He was extensively engaged in the practice of his profession for nearly twenty years thereafter, and, during that time, represented the town of Rutland in the legislature of Vermont, and was also employed in the service of his country in the field. As a military man he rose from the ranks to the station of a Brigadier General, and at all times took much interest in the proper organization of the Militia. In 1822 he was appointed Judge of the Supreme Court of Vermont, which office he resigned on receiving the appointment of Collector of the Customs, as successor to Mr. Van Ness, in 1824. In 1829 Judge Williams resigned the office of Collector, and was re-elected Judge of the Supreme Court, which office he continued to hold, by consecutive annual elections, till 1846; at which time he peremptorily declined a re-election. He held the office of Chief Justice from 1833, till he declined in 1846. In 1834 he received the honorary degree of Doctor of Laws, from one of the Colleges in Vermont. In 1848 he was elected, by a unanimous vote of the freemen of the State, as one of the Council of Censors, of which body he was chosen President. In 1850 he was elected by the people to the office of Governor of Vermont, and re-elected by the popular vote in 1851. At the end of his second year, he declined a re-election. He is the only man who has been elected Governor by the people of Vermont for several years past.

For thirteen years Judge Williams was Chief Justice of the Supreme Court of the State. As a jurist he was contemporary (though they were not all on the bench together) with Van Ness, Prentiss, Phelps, Royce, Collamer, and Mattocks—names respected by all who are familiar with the judicial history of the State. And when we say that for the accuracy and copiousness of his legal learning, he was at least equal to any one of them, we assert what no one who knew them all will deny. He was indeed a man of vast learning in his profession, of remarkable industry, great purity of personal character, strong in his attachments, and, perhaps it may be admitted (but certainly without any imputation upon his integrity), strong in his prejudices also.

From this brief sketch of his public services, which we condense from the *Times*, it is apparent enough that he must have possessed a rare combination of talents, to administer successfully the various offices which he held. And yet we believe no one ever questioned the ability or integrity by which his official life was distinguished. He discharged, indeed, every public duty with the utmost care and fidelity. And though he has departed from the busy stage of action, he has left behind him, in the jurisprudence of Vermont, an enduring monument, honorable alike to himself and to the State in whose service so large a portion of his life was passed.

Of course Governor Williams was educated in the faith of the denomination to which his father belonged. We are competently assured that no man of his day was better acquainted with the Ecclesiastical History of New England. His extensive reading brought him to understand the system of the Church; and with a man of his large thought, liberal sentiment, and firm legal training, such a magnificent and nobly-proportioned system of doctrine and polity, wherein the motions of life are at once restrained and deepened by the strong-handed, yet gentle and benignant discipline of order and law, could hardly fail of success: to see it as it is, was to be irresistibly attracted towards it. Accordingly, when, in 1831, it was proposed to establish a Church parish in Rutland, Governor Williams readily fell in with the proposal, and was one of the most liberal contributors to the object. From that time he was a constant supporter of the Church, and a regular and devout attendant on her services. In 1842 he was confirmed by Bishop Hopkins; was a member of the General Convention in 1844, and one of the Committee on Canons. His steady and constant attendance on the public worship of the Church was quite remarkable: on Sundays and on week-days he was seen in his place, unless absent from home, or detained by sickness; and his deportment there was that of a worshipper, not of a spectator. In his family, also, he maintained daily morning and evening prayer. On the evening of his death, though he had been for several days considerably indisposed, he waited for the return of his family from abroad, that he might not omit the customary devotions. Immediately after that solemn exercise, he retired to his chamber; and it is believed that he ceased to breathe as soon as he laid his head upon the pillow; leaving to his family the consolation that he closed his life with prayer.

Be slow to choose a friend, and slower to change him; courteous to all, intimate with few; scorn no man for his meanness, nor humor any for their wealth.

SELECTIONS.

[From Carwithen's History of the Church of England.]

Sir Thomas More—His Death and Character.—To have taken the life of Fisher at the age of four score was a sacrifice cruel indeed, but not costly: equal in cruelty was the execution of Sir Thomas More, more than equal in its injustice, and infinitely surpassing was the value of the victim towards whom this cruelty and injustice were shown. Since the time that he had resigned the chancellorship, he had retired into private life with scarcely a decent competence, and had carefully separated himself from all political transactions. But to a man like More, retirement, in a time when political dissensions and religious controversies were rife, was no security. Of all the opponents of the King's divorce he was the most formidable; for, while the arguments of Cajetan and Victoria were answered or despised, the emphatic silence of More sunk deep in the mind of Henry. His tenacity of opinion, on this point, rendered him peculiarly obnoxious to the family of Anne Boleyn, whose inquisitive vigilance was directed to the transactions of his domestic privacy, and the conversation of his social hours.

The first attempt against his life was by involving him in the bill of attainder against the Maid of Kent and her accomplices. But here he triumphantly defeated his enemies, and the storm, which fell with fatal severity on Fisher, passed harmlessly over More. He petitioned that he might be allowed to plead personally in his defense against this bill; but the King, fearful of the impression which his eloquence might make in an open court of justice, referred him to the private examination of his council. The Lord Chancellor, Audley, conducted himself with bitterness towards his illustrious predecessor; but after a full, and certainly not a friendly, investigation, More was absolved from the crime of participating in the schemes of the Maid of Kent, and, by the earnest recommendation of Audley himself, was left out of the bill.

Foiled in this attempt, his enemies next selected the Statute of Supremacy and Succession as the weapon best fitted to effect his destruction. He was reported to have said that the statute was like a sword with two edges; since, if a man answered in one way, it would confound his soul, and if he answered another way, it would confound his body; and it was resolved that he should be tried to which of these perils he chose to submit. Though the members of both Houses voluntarily took the oath of succession before the session closed in which the statute passed, yet few others of the laity were required to take it. Sir Thomas More, however, was summoned to appear at Lambeth, before the Lords of the Council, that the oath might be administered to him.

Having cheerfully obeyed the summons, the Lords of the Council, by their demeanor towards him, appeared rather to debate the question with an old colleague, in amicable and equal conference, than to impose the oath on a stubborn recusant by mere authority. Cranmer had uniformly shown towards More that tenderness and consideration which a great man always feels for a disarmed antagonist. On this occasion the Primate, with that persuasive application for which he was so remarkable, labored to bring the ex-chancellor to a compliance with the parliamentary requisition. It was, as More himself acknowledged, a powerful appeal, and which, when urged with such force, he could not, at the moment, withstand.

More had repeatedly declared, at this conference, that he imputed no blame to any one who took the oath, and had also expressed his own readiness to take it with some alterations. His objection was particularly directed to the preamble of the oath; and Cranmer once more generously interposed to obtain an indulgence for those scruples which he had vainly endeavored to overcome. A humane and temperate letter was addressed by the Archbishop to the Secretary, Cromwell, soliciting that both More and Fisher might be sworn to the Act of Succession without the preamble. But this wise suggestion was rejected; and More, after remaining a few days in the custody of the Abbot of Westminster, was, like Fisher, committed a prisoner to the tower.

In this confinement, and in the possession of many indulgencies to soften its rigor, he continued more than a year; but when the statute of the succeeding session was enacted, his treatment was severe. In this statute the King was recognized as the Supreme Head of the Church, and the punishment of death was denounced against all who denied his Supremacy. It was not likely that More, in a state of imprisonment, should commit any overt act in disobedience to the statute, and there was a great difficulty in rendering him liable to its penalties. Artifices were therefore used to elicit from him some opinion or sentiment by which he might be convicted; and some of the Lords of the Council visited him in the tower, in order to draw from him some decisive answer concerning his opinion on the lawfulness of the statute. It was useless that he proposed in general terms his allegiance to the King; he was required to give a categorical answer to these two distinct interogatories; first, whether he had seen the statute concerning the Supremacy? and secondly, whether or not he believed it to be a lawful statute? Having refused a direct reply to these interogatories, the Lords retired; but he was soon arraigned for high treason, chiefly on the report of certain seditious words spoken by him in the presence of Rich, the Solicitor General.

His trial on this arraignment took place in the Court of the King's Bench, not only before the Judges, but also before other commissioners appointed for that purpose, of whom the Lord Chancellor was the principal. Though his bodily frame was feeble, his mind had lost nothing of its vigor. Throughout his trial he displayed a solicitude to maintain his integrity and honor, rather than to preserve his life; and if he had been tried by unprejudiced judges, his life would have been as safe as his character. But unavailing were his arguments and his eloquence in averting a sentence already predetermined. He was condemned to suffer death as a traitor, and after his sentence, when the commissioners offered to hear anything in his defense, his reply was such as Christian piety could alone inspire. If it should remind the reader of the concluding part of the Apology of Socrates, it must at the same time convince him of the superiority of the Christian over the Pagan philosopher. It would have been worthy of Socrates, if Socrates had been enlightened by divine revelation. The concluding words of his address were these: "My Lords, more I have not to say, but that, like as the blessed Apostle St. Paul, as we read in the Acts, was present and consented to the death of St. Stephen, and kept the cloathes of them that stoned him, and yet be they both twaine compeers and holie saints in heaven, and shall continue there friends together forever; so I verilie trust, and shall therefore right heartilie pray, though your Lordships have now here on earthe been my judges to my condemnation, we may yet hereafter in heaven all merrilie meet together to our everlasting salvation: and that I desire Almighty God to preserve and defend the King's Majestie, and to send him good counsel."

Such was the end of Sir Thomas More; a name which will be ever associated with the revival of learning. His erudition, even when compared with that of his contemporaries, was surpassed; it was neither varied nor profound; but he had other and better qualities, in which he has not in any age been exceeded. His fervent piety prevented his uncommon cheerfulness from degenerating into levity, and his wit from any alliance with profaneness. His strong attachment to the Church of Rome contributed to narrow his intellect, to warp his judgment, and though it did not diminish his vivacity, to infuse somewhat of causticity into the natural sweetness of his temper. Yet, in the happiest efforts of his imaginative faculty, he soared above all superstitious prejudices. Papal tyranny and the Romish religion find no place in his utopia; on the contrary, his utopians have Christianity without a priesthood.

What this distinguished character might have been in an age of more general knowledge and of higher refinement, is an unprofitable speculation. As he now stands exhibited to the notice of posterity, he has been selected by the English Romanists as the bulwark of their cause. Such a choice is not discreditable to their judgment, and it is honorable to their feelings, that their favorite champion is Sir Thomas More.

The Synod of Dort.—Intolerance of Calvinism.—It is remarkable, that the Supralapsarian and Sublapsarian Divines forgot their debates and animosities, and united their force against the Arminians. Their tenets were condemned by the Synod; and in consequence of this decision, the Remonstrants were treated as the enemies of their country and of their religion. They were deprived of all their situations and employments, both ecclesiastical and civil; and, which was thought a more severe punishment, their ministers were silenced, and their congregations were suppressed. To this last ordinance the people refused obedience; they refused to discontinue their attendance on the ministry of their pastors, and, by their refusal, incurred the aggravated resentment of their superiors. They were punished by fines, imprisonment, and exile. To avoid persecution, many retired to Antwerp, and many to France; while a considerable number accepted the proffered protection of Frederic, Duke of Holstein. They gained a settlement in his dominions, built the town of Fredericshall, where they lived in security and the open enjoyment of their religion.

When the Synod of Dort was dissolved, and its Canons were promulgated, public opinion was divided, not only on the orthodoxy of the Canons, but on the authority of the Synod. Its authority was far from being universally acknowledged, even in Belgium, and five provinces could not be persuaded to adopt its decisions. The other States were completely satisfied with having accomplished the destruction of their adversaries; they bestowed extravagant praises and munificent rewards on the chief Divines, and ordered the original records of the proceedings of the Synod to be preserved among their Archives.

In England, the acts of the Synod were variously received. The English Calvinists, whether within the Church or separated from it, whether Supralapsarians or Sublapsarians, both then and afterwards expressed the strongest marks of approbation at the conduct of the Assembly, and one of them has not scrupled to assert, that the Christian world never beheld such an Assembly since the days of the Apostles. So unconscious was Hall of the real character of this Synod, or so blinded by the encomiums which had been so extravagantly lavished on him, that to the end of his days, he gloried in wearing the gold medal with which he had been presented on his departure.

But James, with a decided majority of the English Clergy, after the first complimentary duties had been rendered to the English College on its return, hesitated not to express a dissatisfaction at the Synod of Dort and its decrees. The opinions of Arminius on the five points were adjudged more agreeable to Scripture than those of Gomarus and Calvin. One fact is incontestable, that the decline of doctrinal Calvinism within the English Church may be dated from this period.

The intolerant and persecuting spirit of Calvinism, rather than the Calvinistic tenets, was the principal cause of this declension. It was evident to all impartial observers, that the ruin of the Arminians in Holland had been not only premeditated, but pre-determined, before the Synod met, and that the Synod was chosen as the fit instrument to effect this purpose. The Synod was not convened to discuss, on equal terms, the points of controversy between the Arminians and Calvinists; but to promulgate, under a semblance of religion, certain decrees, the publication of which was intended to authorize the infliction of pains and penalties on a large portion of the Belgic community. And when it was further considered that the Canons published by the Synod related, not to the simple and elementary truths of Christianity, but to questions above the reach of human comprehension, it was not surprising that such an excess of presumption, and such an absence of charity, should have excited a dislike of the Calvinistic tenets. It was no excuse for the Calvinists to allege that Arminianism has a necessary connection with Pelagianism and Socinianism, or that the Arminians at this time designed to introduce such errors, or that the most celebrated Arminians afterwards actually embraced these heresies. They were not Pelagian or Socinian errors which the Synod condemned; but tenets which, whether true or false, have a remote influence on practice, and which may be rejected or believed without any just impeachment of orthodoxy. The Arminians contended, that the points in question were not fundamental, and were willing to allow, if they could have been mutually allowed, a toleration. The Calvinists, far from tolerating their opponents, esteemed them as almost without the pale of Christianity; and Gomarus was reported to have said, that he would justly dread to appear in the presence of God with the sentiments of Arminius.

[From Marsden's History of the Puritans.]

On the fatal morning of the 30th of January, 1649, all the streets, passages, and squares of London were occupied with troops, and the environs of the city were surrounded with cavalry. No crowd was suffered in the streets, no citizen was permitted to go into the country, no stranger to enter London. The military were stern and silent among the citizens; every face wore anxiety, suspense, and consternation. Meanwhile the king was brought at an early hour under an escort of soldiers from St. James' Palace to Whitehall. Five Puritan divines—Calamy, Vines, Caryl, Dell, and Goodwin—waited on him; but the king declined their assistance. "They have often prayed against me," he said, "I will not trouble them to pray with me now; but I will thank them to pray for me." Juxon, Bishop of London, administered the sacrament, and attended on the scaffold. His piety was not supposed to possess the fervor which contributes by its presence to console and cheer the dying. But the king was devout and calm; and the occasion gave sublimity to the parting words both of Juxon and his royal master. "Your Majesty has but another stage: it is short and troublesome; but it will carry you a great way—it will carry you from earth to heaven." "I go," replied the king, "from a corruptible crown to an incorruptible, where no disturbances can have place;" and kneeling down he submitted himself to an executioner, masked with crape, who at one stroke severed his head from his body. An assistant, disguised in the same manner, held it streaming before the front of the scaffold, and cried, "This is the head of Charles Stuart the traitor." Then arose a cry of horror and distress from the assembled thousands who filled the open street such as Englishmen have seldom uttered, a deep unearthly burst of anguish, a dismal universal groan, wrung at the same instant from ten thousand hearts, and uttered by ten thousand voices. Numbers fell insensible. A crowd rushed wildly to the scaffold, or crept beneath it, to moisten their handkerchiefs with blood. Opposite to Whitehall, where now stands the Horse Guards, was a mansion, on the leads of which was Archbishop Usher. The venerable old man was observed by the few whose attention was for a moment diverted from the scaffold, lifting up his hands, his wrinkled face streaming with tears, interceding with God for his dying sovereign. When the hollow sound of the fatal axe reached him, he too swooned and fell, in appearance as lifeless as if he himself had received the stroke. Amongst the crowd below was Philip Henry, a leader of the Non-conformists, the excellent father of a more distinguished son. He used to speak in his old age of the dismal tragedy, and of the passionate burst of anguish wrung from the spectators, with a devout ejaculation that he might never listen again to a sound so dreadful. And to his tenacious memory in his green old age we owe another circumstance which the writers of the day had overlooked. A guard of cavalry was drawn across the road at Charing-cross, and another at the top of Parliament street. At the instant of the execution, each of these troops moved forward in the direction of the other, and so forced the crowd, hemmed in between them, to disperse. Thus, at the moment of their triumph, the regicides betrayed their fears. Public opinion was against them, and the discussion was not safe. Charles II might even have been proclaimed upon the spot, and in the sight of his father's bleeding corpse. The nation was outraged, and it was governed only by the sword. Grief and horror and dismay are the only terms by which contemporary writers attempt to transmit some faint idea of the universal anguish of the nation to posterity. England had lost at one stroke both heart and hope. It cowered and wept like a bereaved and broken-hearted child. It spoke only to bewail itself and to utter its distress. The next Sunday every congregation was bathed in tears, and every pulpit rang with denunciations of blood-guiltiness upon the murderers of a king. It is Clarendon himself who writes, that never had the Puritans from their pulpits more loudly or more bitterly denounced the conduct, than they now bewailed the death, of their unhappy sovereign. The Protestant divines upon the continent caught up the strain, and repeated the same denunciations, fearing most of all lest the Protestant cause should seem to be associated with an outrage so audacious and so unscriptural.

THE BISHOP OF RIPON AND THE DOCTRINE OF BAPTISM.

Supposing that from some defect in the manuscripts of the New Testament which have come down to us, the 16th verse of the 16th chapter of the Gospel according to St. Mark had stood as follows: "He that believeth and is —— shall be saved"; and supposing that it were at the present moment determined that the various denominations of Christians should be called upon to decide what word should be inserted in order to make the text complete, how would the "Low Church" party and the Dissenters propose to fill up the blank? Would they adopt that word which the Holy Ghost has, in fact, inserted in this place? Judging from the whole tenor of their teaching, we may, without any hesitation or breach of charity, decide that the word "baptized" is one of the last which they would think of adopting. For notwithstanding that "it hath seemed good to the Holy Ghost" to adopt this very word, it is evident and notorious that so far as their belief and their teaching are concerned, Baptism is regarded by them as a mere empty form, to which God has no more pledged His grace, nor annexed the spiritual life and responsibility of man, than He has done in the case of any other religious act. Consequently, it would be quite as consistent with their views to fill up the supposed blank with such words as betoken any of the various self-chosen practices of their party as with that one word by which the Holy Ghost has set forth the exclusive dignity, obligation and supremacy of the Sacrament of Baptism, instituted by our Blessed Lord for the express purpose of Regeneration.

For instance, Mr. Gorham, and many others of his party, hold that Regeneration not only *may*, but that it *does*, take place long before, or long after, and quite independently of, the administration of the Sacrament of Baptism. They regard it as a mere accident when the grace and the Sacrament coincide: they have no ordained and necessary connection. Nay, some go beyond this, for it has recently been openly declared by a Clerical correspondent in the *Record* that "the Regeneration of unconscious infants in Baptism is contrary to Scripture." Yet this individual, who believes that no infant is, or can be, regenerated in Baptism, must have repeatedly and solemnly asserted in the House of God, that every infant publicly baptized by him was therein regenerated. Really, when men professing religious principles so unblushingly avow their falsehood and deception in holy things, it must surely be unnecessary for us to point out to any simple-minded, honest, and truthful Englishman the utter hollowness of the system which they seek to substitute for that of the Church. For such men to be empowered to teach their doctrine to those whom we wish to train in the principles of the Baptismal office and the Church Catechism, is to betray the flock of Christ, and to bring down upon our Bishops the curse pronounced upon the unfaithful shepherds of that flock. In the presence of such teaching, the Baptismal Service and the Catechism must appear, to adults as well as children, a confused mass of inconsistency and falsehood, and the Clergy as men who have neither a Creed nor a conscience.

While this teaching is destructive of all sound Churchmanship, that which is frequently found in connection with it, viz., the indefectibility of Regenerating Grace, if consistently carried out, is no less destructive of sound morality, as well as sound religion. If a man once Regenerated be a man forever saved, he has no need of Prayer or Sacraments, or holiness of life. Trial and temptation have no meaning in his case—his is not a probationary state; in fact, there is no such thing in this world as a probationary state. The solemn warning of our Lord, in the 15th chapter of St. John's Gospel, is reduced to a dead letter by the theologians of this school—"As the branch cannot bear fruit of itself except it *abide* in the vine; no more can ye, except ye *abide* in Me." According to them, there is no fear of their ceasing to abide in Him, if they have *ever* been in Him; although our Lord, in the short space of ten verses of that chapter, warns us again and again of the danger, and therefore of the possibility and probability of men's ceasing to be in Him.

With such ignorance or contempt, of our Lord's own words, as well as of the words of the Church, so plainly before their eyes, it behooves our spiritual rulers to be more vigilant and firm than ever in preserving the Church from the mischievous perversions of the Gospel which are now attempted by men who refuse to enter by the door into the sheepfold, but climb up some other way. Under the utterly untenable plea of agreement with "our Reformers" in Doctrine and Practice, there are those who now seek the Ministry of the Church, of whom it may be safely said that, judged by any honest interpretation of our Lord's own words, the Formularies of the Church, or the writings of Ridley and Cranmer, they are equally proved to be the most arrant Dissenters. As Lay members of the Church we solemnly protest against the admission of such men into the sacred office of Pastors and Teachers in the Church. The experiment has been amply tried, and has not only failed but proved most disastrous to the Church, and to the parties themselves, for they have manifestly fallen far below both the English and the Foreign "Reformers" in their estimate of the Church and her Ordinances; and we apprehend that many among the more intelligent, candid, and honest of the "Evangelical" party are beginning to see and *feel* this, and to *act* upon it.—*English Churchman.*

Love of Children a Sign of Good.—A man may have many vices upon him, and have walked long in a bad course; yet if he has a love of children, and can take pleasure in their talk and play, there is something still left in him to act upon—something which can love simplicity and truth. I have seen one, in whom some low vice had become a habit, make himself the plaything of a set of riotous children with as much delight in his countenance as if nothing but goodness had ever been expressed in it; and I have felt as much of sympathy and kindness toward him, as I have of dislike and misgiving toward another who has gone through life with all due propriety, but with that cold and supercilious bearing towards children which makes them shrinking and still. I have known one like the latter attempt, with uncouth condescension, to court an open-hearted child, who would draw back with an instinctive aversion; and I have felt as if there were a curse upon him. Better to be driven out from among men, than to be disliked of children.—*R. H. Dana.*

FOR THE YOUNG.

For The Churchman.

GOOD MORNING.

"Oh, I am so happy!" a little girl said,
As she sprang, like a lark, from a low trundle bed;
"'Tis morning, bright morning—good morning, papa;
Oh give me one kiss for good morning, mama;
Only just look at my pretty canary,
Chirping so sweet, 'good morning to Mary;'
The sun is popping straight into my eyes—
Good morning to you, Mr. Sun, for you rise
Early to wake my birdie and me,
And make us as happy as happy can be."

"Happy you may be my dear little girl,"
Said the mother adjusting a clustering curl—
"Happy you can be—but think of the One,
Who wakened this morning, both you and the sun."
The little girl turned her bright eyes with a nod,
"Ma, may I then say, good morning God?"
"Yes, little darling one, surely you may,
Kneel as you kneel every morning to pray."
Mary knelt solemnly down, with her eyes
Looking up earnestly into the skies;

And two little hands that were folded together,
Softly she laid on the lap of the mother—
"Good morning, dear Father in Heaven," she said—
"I thank Thee for watching my snug little bed,
For taking good care of me all the dark night,
And waking me up with the beautiful light;
Oh keep me from naughtiness all the long day,
Dear Father who taught little children to pray!"
An angel looked down from Heaven and smiled,
But she saw not the angel, that beautiful child.

MISCELLANEOUS CLIPPINGS.

The Hidden Life.—There are seasons when a Christian's distinguishing character is hidden from man. A Christian merchant on 'Change is not called to show any difference in his mere exterior carriage from another merchant. He gives a reasonable answer if he is asked a question. He does not fanatically intrude religion into every sentence he utters. He does not suppose his religion to be inconsistent with the common interchange of civilities. He is affable and courteous. He can ask the news of the day, and take up any public topic of conversation. But is he, therefore, not different from other men? He is like another merchant in the mere exterior circumstance, which is least in God's regard; but, in his taste, his views, his science, his hopes, his happiness, he is as different from those around him as light is from darkness. *He waits for the coming of the Lord Jesus Christ*, who never passes perhaps through the thoughts of those he talks with, but to be neglected and despised.—*Cecil.*

An Ingenious Rebuke.—A general officer, who was in early life much addicted to profane oaths, dated his reformation from the memorable check he received from a Scotch clergyman. When he was lieutenant, and settled at Newcastle, he got involved in a brawl with some of the lowest class in the public street; and the altercation was carried on by both parties with abundance of impious language. The clergyman, passing by, shocked with the profanity, and stepping into the crowd with his cane uplifted, thus addressed one of the leaders of the rabble: "O, John, John! what is this I hear? you only a poor collier boy, and swearing like any lord in the land! O, John! have you no fear of what will become of you? It may do very well for this gallant gentleman (pointing to the lieutenant) to bang and swear as he plapses; but you—you, John, it is not for you, or the like of you, to take in vain the name of Him in whom you live and have your being?" Then, turning to the lieutenant, "You'll excuse the poor man, sir; for he is an ignorant body, and kens nae better." The young officer shrank away in confusion, unable to make any reply. Next day he waited on the minister, and thanked him sincerely for his well-timed reproof, and was ever after an example of correctness of language.—*Youth's Cabinet.*

Scientific Hints to Islanders upon Matrimony.—Long and extensive observation has brought physiologists to the conclusion, that *first cousins should never be married together.* The facts, which they have collected to sustain this opinion, are the most unequivocal and important. God and nature forbid the bands. It is proved that where such alliances occur, the children from them are in some respects imbecile. There is, what physiologists call "an arrest of the normal development." There is not power to complete the formation of a perfect human being. Hence it is found that about one-quarter of the children die early, about one-quarter are imperfectly formed in body, that is, they are born, some without all their finger-nails, some without hair, some deaf, some blind, some idiotic, &c.

Sometimes the sad effects are seen only in the body. The frame will be small and weak and sick, while the mind seems strong and bright. At other times the effects seem confined to the mind. The mind will be feeble and irregular, while the body seems developed and athletic. Often times the sad consequences are seen in the *singularity of conduct* held by such persons. Examine carefully, and you will discover an obtuseness in receiving impressions, and peculiar obstinacy in holding on to impressions which have been received. Some children from such marriages show an irresistible desire to believe everything, or doubt everything. They think queerly, and dress queerly, and behave queerly; yet all the while appear to themselves to be thinking, dressing, and behaving exactly right. I heard Dr. Spurzheim, in the last lecture he ever delivered, say that the royal families of Europe who had married in and in for several generations, had children who were little above fools.

Those who live on islands, sparsely inhabited, and far from the continent, are necessarily restricted to each other's society. Hence marriages may be more likely to take place between relatives. Let them, whom it doth concern, look into this matter. Do not let them take my sentiments without careful examination and mature thought. But if they find my conclusions sound, they will not think of contracting a marriage where the results may be, *must* be, mortification, disappointment, failure and suffering.—*Vineyard Gazette.*

April.—Here at length is April. The month was called April or Aprilis, that is Aperilis from the verb Aperio, "since, then it is that Spring opens." Never mind what the Almanacs say. March may be the beginning of Spring in the books, but the Seasons are very independent of the books. In the month just passed, the year made a hurried march. It was busy melting snowbanks, loosening the chains that bound the rivers, thawing out the earth, clearing away accumulations of dead leaves and dirt, by the help of high winds and plenteous rains sweeping the floor, that the green carpet might be spread for the tender feet of Spring. Now, Spring has come. But the canary does not begin to warble the moment that its eyes open in the morning, and a new Collector does not turn out all the Custom-House hangers-on the very moment that he is sworn in. So Spring must not be expected to exhibit all her flowers and other stock of pleasant things at once. Rheumatic people need not lay off their flannels on the 4th, nor little boys in the country begin to run barefoot. Like mother, when she comes home from a visit, and declines to take out from her carpet-bag the cake for Susan, the sugar whistle for Tommy, and the earthen dog for Bob, until her bonnet has been put away in the bandbox, the shawl neatly folded and laid up in the bureau, and she is perfectly posted as to the health of the family. April we may be sure has presents enough for us all; do not let us tease her until she is ready to distribute them.

April means the opening month—let us not discredit its name. Come gentlemen, at this pleasant season open your hearts, discharge from them the thoughts of malice or of jealousy that may have accumulated. Let a shower of repentings wash away all the evil thoughts and foolish fancies that may have been woven like spiders' webs in any of the corners. Let genial meditation and hopeful musings illumine the chambers which may have become blue and melancholy. Open your hearts for the poor and the destitute, and your purses for the relief of the suffering. Not to give shillings into the hands of impertinent beggars, who accept only the prime quality of cold victuals, seeing they have dainty boarders to feed down in the Eleventh Ward, nor to the rascally vagabonds who prowl about out-of-the-way farm-houses and make their longest call where the men folks are all off fishing. But now in this opening month, open your purses for the relief of those whom a little will help most wonderfully. See if you cannot afford to pay your workmen a sixpence more per day; or, at least, when you pay him for a job, pay it cheerfully as if he had conferred a part of the favor by doing it so well and so cheaply. Open your eyes. There is infinitely more to do than you have dreamed of. There are thousands of wild acres to be cultivated, and as many old ones to be enriched. There are ships to build, and houses for laboring men, the wicked to be reformed, the erring to be reclaimed, the foolish and the simple to be made wise, a generation going downward that is to be cheered, a generation coming upward to be guided into pleasant paths. There is a world of work to be done, and a little handful of men to do it. Come, gentlemen, open your eyes. Every man to his row, and let him hoe it with cheerful courage. This end of the row is the most stony; here the weeds are the stoutest and thickest; at the other end the ground is mellow and the weeds are hardly starting. Come, hurry up! or they will blow the horn for nightfall before you have reached the easy working, and so go home thinking you have a hard row to hoe and have bad dreams to disturb your rest, and duplicate your actual trouble.

The holes in our eyes are very small, and they lead to some very narrow and contracted apartments. Let us bring the intelligence which is concentrated in our morning papers, from the quarters of the globe, to enlarge their capacities and expand our vision. Then if we bring things to just the right focus, we shall see ourselves to be a great deal smaller than we had seemed, and our opportunities infinitely larger—our little sins, magnified through the long course of their baleful consequences, into miserable examples, and the influence of our trifling acts of kindness each winged like the seed of the thistle, and borne by unconscious winds into remotest provinces. We shall see the riotous lads that come screaming out of our schoolrooms, rushing to their kites and their tops, and making the air resound with their shouts, the governors of our land when we are gone. We shall see them digging our graves, putting up marble monuments in our memory, and straightway forgetting us, administering upon our estates, and eating the fruit of the orchards we plant. We shall see thick forests of trees grown up from the seeds we scatter so thoughtlessly as we march up and down the field all plowed and and harrowed. Come, gentlemen, it is the opening month. Open your hands, and see what seed it is you are scattering; whether of thorn trees and those that exhale a poisonous effluvia, or of stout and hardy ones, that will cast a grateful shade for a century to come, or of those whose blossoms will be developed into juicy and delicious fruit.—*N. Y. Daily Times.*

TO LET, at low rents, for four or six months.—Pew No. 36, well situated in the southwest transept of Calvary church; also, Pew No. 36, one of the best in the middle aisle of the church of the Incarnation, corner of 28th-street and Madison-avenue. Enquire of the SEXTONS, or apply at 18 Pine-street, up stairs. ap23–2t$

ST. MARY'S HALL, Burlington, New Jersey.—The Thirty-third Term of this Institution for young ladies will open on the first day of May, 1853. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, Rector, or to the Rev. REUBEN J. GERMAIN, Principal. ap9–6t

BURLINGTON COLLEGE.—The Fourteenth Term of this Institution will open on the first day of May, 1853. Early application is requested. Address the Rt. Rev. GEO. W. DOANE, President, Burlington, New Jersey. ap9–6t

REMOVAL.—After May 1, the Church School will occupy the building on the southwest corner of Fourteenth street and Seventh avenue. (mar19–7t) WM. B. STOUGHTON.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

A YOUNG LADY having had experience in teaching and well qualified to give instruction in Music and French and all the branches of a good English education, is desirous of an engagement in a private family, or Music teacher in a school. Best of references. Address B. C., office of the *Episcopal Recorder*, Phila. Ap 16–3t$

NEWTOWN ACADEMY, located at Newtown, Fairfield county, Conn. J. HOMER FRENCH, Principal, aided by competent and experienced assistants. The Principal receives a limited number of boarding pupils of both sexes into his family. The Summer session will commence on Monday, May 2. Circulars at Stanford & Swords bookstore, 137 Broadway. Ap16–3t$

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.

For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

FRANCE & WEDDELL, have just received direct FROM PARIS, a superb stock of rich EMBROIDERIES embracing all the latest novelties. (ap16–3m$) 703 Broadway.

NEW SPRING GOODS.—The subscribers would call the attention of Ladies to their NEW and CHOICE STOCK of DRESS GOODS, in SILKS, TISSUES, Organdies, Bareges, Jaconets, French Prints, &c.
Ap16–3m$ FRANCE & WEDDELL, 703 Broadway.

EGYPTIAN ANTIQUITIES NOW EXHIBITING AT THE STUYVESANT INSTITUTE, 659 Broadway.—The rare and valuable collection of Pharonic and Ptolemaic remains just imported direct from Egypt, and formed at great expense by Dr. ABBOTT, during a residence of upwards of twenty years in the East.

This Museum has been visited and highly spoken of by all Oriental Travellers and Savans, and especially by the Right Rev. Bishop Wainwright; Rev. Dr. Hawks; Prof. J. V. C. Smith; Sir Gardiner Wilkinson; Bayle St. John, Esq.; Stewart Poole, Esq.; M. Prisse, in the Revue Archæologique, M. Ampere, &c., &c.

Admission, 50 cents; children half price. Catalogues for sale in the rooms. Open during the day and evening. mar11–3m

SITUATIONS WANTED for two young ladies (sisters), in New York or its immediate vicinity, as resident or visiting governesses; or, having a thorough knowledge of accounts, they would be glad to accept engagements in a respectable Fancy goods or other establishment.

If engaged in teaching, in addition to the usual branches of an English education, they would also give instruction in Monochromatic and Pencil drawing, Music and Fancy works. One of the ladies has been engaged as assistant teacher in a Female Academy, and has subsequently taught school in one of the Western states. Address ANNABELL, office of *The Churchman*, New York. mar26–tf

ST. MATTHEW'S HALL, Port Colden, Warren county, New Jersey. The SUMMER SESSION of this Institution, will commence on the 1st Monday in May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, (three and a-half miles from the Central Railroad,) among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited; and they receive constant supervision both in and out of the school rooms.

For circulars containing particulars, as to terms, &c., early application should be made, at the Hall, to the

REV. P. L. JAQUES, Rector.

References: The Rt. Rev. G. W. Doane, D.D., LL.D., Burlington; Rev. S. Starr, Trenton; Rev. Alfred Stubbs, New Brunswick; Rev. E. A. Hoffman, Elizabethtown, and Rev. Dr. Watson, Newark, N. J.; Rev. B. Dorr, D.D., Rev. F. Ogilby, R. McCall, Esq., Tobias Wagener, Esq., and J. L. Newbold, Esq., Phila.; Rev. C. H. Halsey, George Catlin, Esq., and Henry Young, Esq., New York. ap16–3m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over **$450,000** to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

NEW SPRING GOODS.—HITCHCOCK & LEADBEATER, 347 Broadway, corner of Leonard street, have in store, and are daily receiving from auction, new Spring and Summer Goods of the latest Parisian styles, and of the most elegant textures and qualities, including a large stock of the most beautiful FRENCH AND INDIA SILKS, of every desirable style, shade, color and quality, with prices varying to suit purchasers.

CANTON CRAPE SHAWLS, both plain and embroidered, very elegant and cheap. Also, THIBET, and all kinds SUMMER SHAWLS, in every variety of style, quality and price.

BARAGES and SILK TISSUES, a most splendid assortment.

FRENCH MUSLINS and LAWNS, Mouseline de Laines and Barage de Laines in great variety, and of the most elegant styles.

SCOTCH AND FRENCH GINGHAMS, of superior quality, and most desirable styles, at one shilling a yard!

A large and beautiful assortment of goods for LADIES' TRAVELING DRESSES, the handsomest and best for that purpose ever introduced in this market.

MOURNING GOODS of every kind, of the very best quality, most desirable styles, and full THIRTY PER CENT. LOWER in price than the same goods are sold in any mourning store in New York.

LINENS, DAMASKS, NAPKINS, &c., &c., in great variety, including everything in the line of LINEN GOODS for family use.

A large assortment of ladies' fancy goods, such as COLLARS, CRAVATS, GLOVES, HANDKERCHIEFS, &c., in great variety, and of every quality and price.

Lace and Muslin WINDOW DRAPERIES at the very greatest bargains, 30 per cent. lower than usual; and in short everything that a lady or family can want in the line of dry goods.

GENTLEMEN'S Handkerchiefs, Cravats, Gloves, Undershirts, Drawers, and everything in fact in Gentlemen's furnishings, at a very great reduction from the prices of Gentlemen's Furnishing Stores.

☞ Terms, invariably, *cash*—cash on delivery.
☞ One and only one price. ☜ mar26–3m$

ÆOLIAN PIANOS.—T. GILBERT & CO'S Piano-Forte Warerooms, 333 Broadway, corner of Anthony street, second floor, New York. Pianos with and without the celebrated Æolian, wholesale and retail. Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire. Melodeons for sale. HORACE WATERS, *Exclusive Agent.*

The attention of the public is invited to the following just notice from the New York *Evangelist:*

T. Gilbert & Co's Æolian Piano-Fortes.—Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and volume, as well as in evenness of tone, throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them will be surprised to find such attainments made. The Æolian is soft and delicate, and as well adapted for the voice and for sacred music as the organ itself. In these, also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful delicacy and purity of tone has been secured. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter, or more useful and applicable than these Æolians. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand Æolians in the last eight years. They are now applying ten a week, and are unable to supply the demand. They are furnished at the Wareroom at the same prices as at the Manufactory, and the buyer may feel assured of fair dealing and upright treatment. mar19–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address

SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

TO TEACHERS.—An experienced teacher, capable of successfully managing the discipline of a flourishing and well-established Boarding School (none other need apply), may find a good situation by addressing Rev. D. BABCOCK, D.D., Ballston Spa, N. Y. mar26–tf

C. S. BOURNE & BROTHER, BILL & EXCHANGE BROKERS, 12 Wall street, New York. CHRISTOPHER S. BOURNE,
ja29–3m FRANCIS BOURNE.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, "to wit"—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS "for Midsummer," SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.

Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.

Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	1,348,708 64
Nett premiums received during the year 1852		$474,260 71	
Interest received during the year 1852		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72	216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

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